



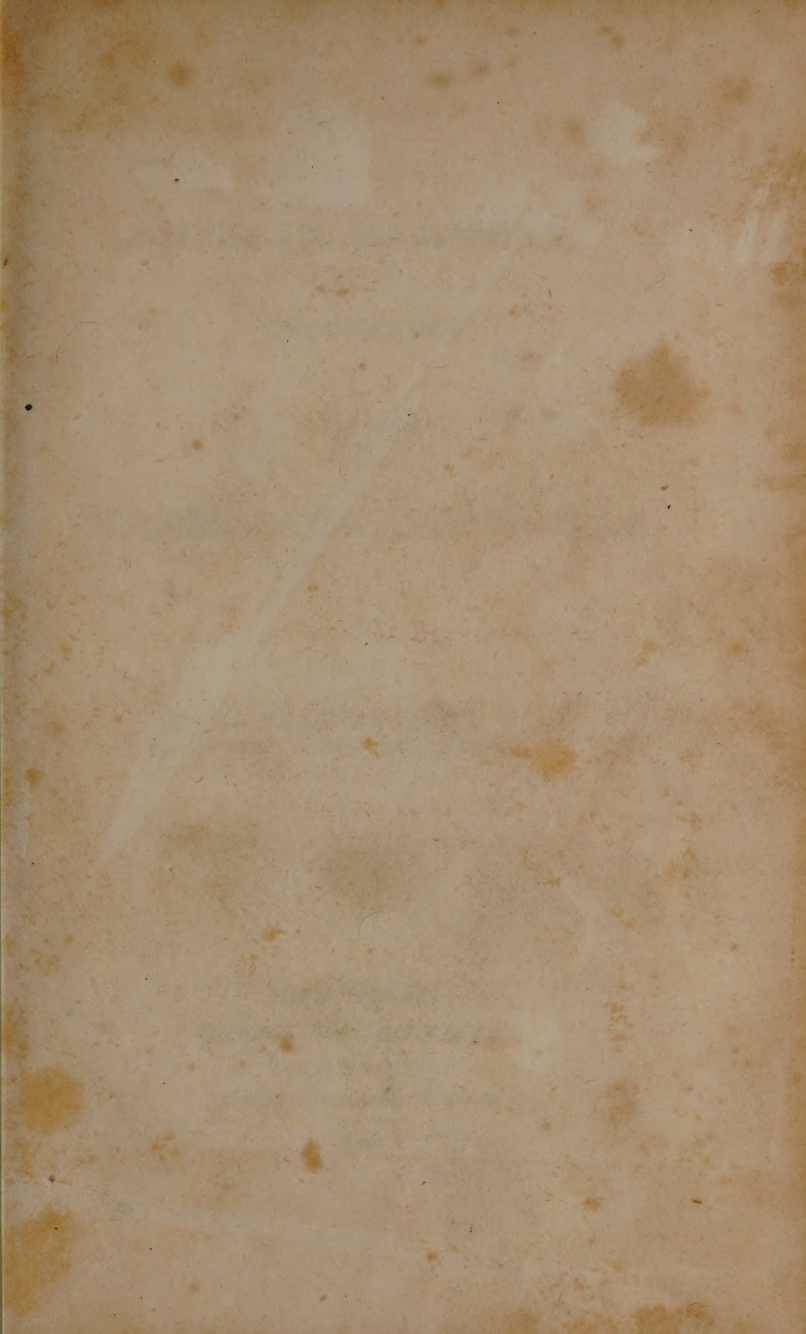
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A

LIFE IN EARNEST,

ENCOURAGED

IN A COURSE OF

LECTURES TO YOUNG MEN;

BY

REV. C. BILLINGS SMITH, M. A.,

Author of "The Philosophy of Reform."

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BE MEN.  
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NEW HAVEN:

PUBLISHED BY HORACE DAY:

HARTFORD:

BROCKET & FULLER, No. 219 Main-st.

1848.

170.4

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Entered according to Act of Congress, in the year 1848, by
C. BILLINGS SMITH,
in the Clerk's Office of the District Court of Connecticut.

16437

Stereotyped by
J. H. BENHAM,
New Haven, Ct.

Printed by
J. H. BENHAM.

P R E F A C E .

THE Young Men of this nation occupy a very important position. The race for honorable distinction is open to all. He who is poor, by diligence and enterprise, may acquire a princely fortune ; and there is no law of social life to hinder the most obscure from obtaining a world-wide fame. Here, if anywhere, we must look for the most perfect specimens of true men. In this particular, we regard America the garden of the world.

The race has so long been cursed by false distinctions in society, that but few, even after the chains are broken, dare hope to gain distinction among their fellow-men. Hence, all need encouragement. Faith inspired, is the battle won. And while we admit that true religion alone is a positive security against a vicious life, we are also sure that the best human preventative is confidence of success in some good and noble enterprise.

Under the influence of these two thoughts we prepared and delivered to our own people the following lectures. Our object has not been to point out the moral dangers to which young men are exposed, and prescribe the remedy. This field has already been occupied and thoroughly cultivated. We have aimed to point out an object worthy of life, together

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HENDRICK HUDSON CHAPTER

with the true method of obtaining it. We desire to enter the circles of young men, not to reprove and rebuke, but as a companion, inspiring every heart with faith and hope.

It will be found that these lectures treat on the most common and every day duties of life, except the last, in which we have designed to give such a view of religion as will serve as a strong argument against the infidelity of the times. This species of skepticism may be regarded as a very refined and dangerous species of goodishness, full of effeminacy and mystery, but destitute of strength and real life. Against this danger we have felt called upon to warn young men, while our main object has been to make them truly great and noble.

C. B. S.

New Haven, March, 1848.

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LECTURES TO YOUNG MEN.

LECTURE I.

TRUE MANLINESS.

Man—What it is to be a man—The dignity of the true man—True men are brothers—True greatness—True manliness necessary to success—Guards against the designing—True men respected—Duties growing out of the subject.

THERE is a place for every thing, both in the animate and inanimate world. There is also an appropriateness, ever indicated by harmony and strength, in the movement of whatever is strictly conformed to truth. Its truthfulness, its regularity, and its faithfulness always beget in us the most implicit confidence in its ability, while its importance is the measure of its true worth.

What, therefore, can be compared with man, in real worth and true dignity? “How noble in reason! how infinite in faculties; in form and moving, how express and admirable! In action, how like an angel; in apprehension, how like a God! the beauty of the world, the paragon of animals.” The same is also evident from our Maker’s interest in him as exhibited in the manner, time, and place of his creation; his love for

him, as seen in the death of his Son ; and in his true regard as indicated in the management of his providential government.

But we have not yet seen the whole of man. Though the history of the world affords some specimens of men in every department of life that are an honor to the race, and, in purity of intention, true heroism, and real greatness, almost equal angels ; the wisest and the best are mere infants compared with those who will occupy our places in coming time. Who has yet to learn that the greatest discoveries in every department of truth are yet to be made ; the greatest victories over the enemies of human happiness to be achieved ; the record of the purest and most exalted heroism to be written, and the deepest mines of the human soul, in which exists the richest oars, are to be explored ? We have but just entered on the manhood of time whose great labors are beyond our conception.

What is it to be a man ? But few will give the same answer to this question. In the estimation of thousands, flesh and bones make the man. They measure him by feet and inches, and weigh him by pounds and ounces. Being slaves to impulse, and possessing no knowledge beyond mere instinct, they can see no worth in men but what is common with the brute creation.

Others rate men according to their dress. He is regarded the real man whose coat is cut in the most approved fashion. His head may be as destitute of

thought, and his heart of generous emotions, as the pavement on which he treads; but if richly dressed, with a genteel appearance, he is regarded the most perfect specimen of true manliness. Such individuals have far more confidence in their tailor than in their intellectual instructor. With all their vanity, however, they are not men, but things,—mere counterfeit existences. Yet it is strange how much influence this outward show, this glitter and tinsel, has over most men.

Nor does position in society make the man; still, it is as true now, as when the immortal bard of Avon sung:

“And not a man, for being simply man,
Hath any honor, but honor for those honors
That are without him, as place, riches, power,
Prices of accident, as oft as merit.”

The world has ever measured men according to the position they occupy. He who has wealth is loved and flattered. Even those who have been poor and without friends, perhaps vicious, coming suddenly into possession of wealth, are admired and courted by a thousand sycophants. This spirit has become so perfectly inwrought into our natures that the poor man feels a kind of reverence for the rich. By these lines, society, to a very great extent, is divided. Thus the individual who has gained an honorable position by hard labor, as a true man, is often compelled to associate, on terms of equality, with the basest vaga-

bond who may have acquired a fortune by the decease of a relative.

There are those, also, who claim and receive distinction from their imagined noble birth. But the infant of the feudal lord is no better than the infant of his slave. At our birth, and in death, there is no distinction in the race.

Nor are we true men by virtue of our education, as it is commonly understood. The education of the day partakes too much of the nature of the present state of society. Where is there one so educated as to be beyond its false distinctions? There may be exceptions, but usually our best educated young men are easily captivated with a gay equipage, a splendid establishment, or great wealth. But should we educate the intellect, till we can vie with angels, so long as we are under the influence of these glittering toys, we are no better than infants. But few people have ever possessed better cultivated and refined intellects than the ancient Greeks. Viewed in this respect, they are the admiration of the world, but, taking the Greek as a whole, we shall find him nothing more than a large, good natured, sprightly child. It is not the education of the intellect alone, nor that of the heart that will make us men. We have evidence, this side the history of Greece—an abundance in our midst—of men of well developed intellects who are slaves to their passions; and what right have we to call any one a man who is under the control of passions or princi-

ples that will make his actions and his life brutish? Man is not an immortal brute. In proportion as he becomes a true man, he is removed from every thing common to the brute, except his simple labor to sustain life, while he assimilates the character of the angels, a little lower than which, in the scale of being, he was created.

Let us for a moment look at the external man. The body is the temple of the inner man. Its form, its organization, and its whole structure are perfectly adapted to give full play to the spirit that dwells within its walls, in securing the great object of its earthly existence. Hence there must be deep sympathy between the outer and the inner man. The greatness and dignity of the spirit is exhibited in the erect form and stern countenance, in connection with a frank and generous external appearance. When the inner man is crushed by some great sorrow and the heart lies bleeding in ruins, it is indicated by a shrunk-en visage and the deep lines of grief. A joyous, merry heart, is evinced by the laughing, sparkling eye, and the sweet, mellow notes of joy.

But while the general appearance of the outer man may indicate the state of the inner, the perfection of the latter is wholly independent of the former. So, too, the body may be clothed in gay equipage and its movements indicate the most full and perfect development of the soul, while, in fact, it lives in poverty and gloom. This counterfeit existence, as greatly as it is to be deplored, is strong proof of the world's

conviction of the infinite superiority of the inner over the outer man. True manliness, then, does not consist in perfecting our external existence, or in conforming the movements of the body to some approved model, although no one can be a true man without his outer life being conformed to the truth.

All there is of man is within him. There, far from the sight of mortals, is an extensive and interesting world by itself. No one can ever enter into the inner life of another, but each one possesses the same secret chamber. Here are rich fields, running streams with golden sands, and gems of pearls, the purest and best, whose worth can only be developed by our own labor. To accomplish this, is our allotted task. And it is noble labor, to bring out the reason, the judgment, and the understanding, to cultivate a quick and tender conscience, refine and strengthen the pure and true emotions, so as to be able to think, reflect and investigate. This, then, we must regard the calling of every man; to aid in unfolding the tender leaves from the bud, one by one, and present to the world a beautiful flower in full bloom; rather, to hew and polish the mind and build up a firm and stately edifice, by placing stone on stone, fully and perfectly cemented according to the laws of such masonry. We know of no other way by which we can become true men.

True manliness, then, consists in developing the inner man till we feel its power and acknowledge its authority. It is the unseen man ruling and directing the outer man of sense. It is ceasing to follow im-

pulse and beginning to follow reason. It is placing truth at the helm of the mind which alone is able to direct us with dignity and safety. To become a true man, is to give each feeling and faculty of the soul its appropriate place and engage them in their appropriate work. It is to live for a high and noble purpose—to turn our eye in the direction in which time goes, and march straight on toward the position we were created to occupy. A mere spiritual existence cannot dwell in this world; still we may approach that state much nearer than is usually supposed. The history of the world hitherto has afforded but few specimens of courage and heroism that may not be found in the tiger; but the nearer we approach the position for which we were created, the farther we shall be removed from brute force and closer allied to the pure spirits of heaven; that is, in proportion as we become true men, we shall cease to be influenced by the baser passions, while the whole being, body and soul will be brought in subjection to the truth.

This is the true man. How noble and how great! He lives to honor his Maker and bless the race. His heart throbs full and free for his brother's, as for his own good. Although alone within himself, the multitude with which he mingles awakens the deepest and purest feelings of his nature. He ever prays for their elevation. He watches them with intense interest, as they are swayed to and fro, like the sea in a storm, under the control of excited passions, dashing against each other and upon the rocks of time. His heart

bleeds, in its great labor to free them from this unfeeling demon, and give them strength to stand unmoved amid the fiercest storms. His life is a battle ; a battle for the right and the true.

The true man possesses much real dignity. True dignity consists in maintaining in our hearts and actions, the rank assigned us by our Creator. All the true man's movements, prompted and sustained by virtue, are firm and even. He has no fear—no cause for it—so that his fearlessness stands out in every action. He is as immovable as a mountain of rock, confiding as an artless child, and great and omnipotent as the truth. He is also sincere, frank, and honorable. Is not this the rank assigned us? We love and revere this man. He does not intrude his opinions upon any one. He never seeks to rule, but he is our ruler. We consult him in silence and involuntarily lean upon him when we are weak and in want.

He is also an humble man. He does not seem great to himself, nor indeed is he, when compared with what he may be. Who is proud of a few rich pearls, when the deep ocean of unmeasured wealth is stretched out before him. The blind, and the ignorant are proud. Pride puts on the semblance of true manliness, satisfied with appearing, not in being true. Being too slothful to acquire wealth, it is contented with the glitter of tinsel ornament. But true worth seeks not thus to shine, being satisfied with the possession of real worth alone. It does not seek applause ; but in seeking a noble object, it is sure to attain it.

The true man needs no trumpeter to sound his praise; for goodness never goes unacknowledged, and magnanimity never is forgotten.

True men are brothers. They know and love each other. They instinctively look for the same noble traits in all men that characterize themselves. Though their fellow is clothed in rags and steeped in poverty, they are able to see that in him which will outlive the world and may outshine the sun in splendor. They do not measure those they chance to meet, by their outer appearance, but by their inner development.

They admire and love the mind; Jesus did, so do angels and all pure beings. They come at each other's call, stoop down together and administer comfort to the sick man, whisper the same word of hope in the ear of the oppressed and discouraged, and share together the burdens of life. Their hearts are knit together by kindred feeling, sentiment, and interest. They form a union by which the world is led—a union that cannot be broken—a union that is not unfitly represented by steel cords wound together and bound with iron, or a cable of a thousand strings.

True manliness is closely allied to true greatness, which consists in a disposition to render good and great service to the world. Men may be great in wickedness, in vice and crime; they may be great warriors,—so is the tiger; they may possess all the fierceness and bravery of the most ferocious beasts of prey, yet be destitute of *true* greatness. It requires far more bravery to stand up against the opinions of men,

than to charge upon the thundering battery of an opposing army. The duelist has courage to meet his enemy at ten paces, when he has no strength to lock arms with right and walk away, bidding cool defiance to the opinions of men governed by false laws of honor. Most men find but little difficulty, so far as courage is concerned, in taking an opponent by the throat and demanding restitution for an injury, even when they dare not look their own heart in the face. There are but few men, who will not flee like cowards, when pursued by the demons of their own happiness, or else turn round and make a league with injustice and falsehood. But the truly great man, having marked out a course of life, or purposed to secure a certain object, gathers up his soul and marches straight on, fearless and unmoved. His real strength and true manliness are exhibited the most fully on those battle grounds where he is met by some inveterate foe. He turns neither to the right nor to the left, but, confident of his ability to cope single-handed with the enemy, calm and brave, he moves on through their lines, breaking up their positions and scattering their infernal hosts to the winds. We have examples of true greatness, as thus exhibited, in the history of Columbus, Luther and Washington. They dared to fight for the right and the true. Numbers had no influence on them. They had faith in great truths and great principles. They were stronger when alone than when hailed as noble. They mostly lived alone, as all true men must, as Moses did, while attending

the flocks of his father-in-law, among the rocks and solemn hills of Judea.

To be sure they mingled with the world, shared in its councils, ate and slept like other men, still they lived within themselves, in the holy of holies of their own heart. Here, all true men live, amid the deep caverns of their own being. He who would be great, must shut himself up thus, without fear or idleness. He will find enough to do. Every revolution that has broken up the existing systems of the world and turned men loose to follow the voice of God to some higher position in civilization, has had its origin in a single thought, in a single truth, or a single principle. That thought, or principle has been developed by a Moses, amid the hills of the promised land, or a Luther in a dark, damp cell of a convent, in Erfurth. This must also be the manner of our labor, if we would develop a truth that will attract the world and turn all men from their wanderings into the highway of truth and honor.

There is a practical bearing to this subject. True manliness is necessary to one's success in business. Fifty years ago, but little labor was performed, and but little wealth acquired, except by the *hands* of men. Possessions were hammered out upon the anvil, dug up with the spade, or planed out on the bench. Every man was contented to travel, at the rate of two or four miles an hour, and advance in wealth in the same slow pace. But now, while the hands are still kept busy, the mind has become more

active. Machinery has been invented that has multiplied our strength a thousand-fold. Instead of a single arm, we have a thousand that wield as many hammers, ply as many shuttles, and shove as many planes. Here is evidence, not only of the advancement of the race in true manliness, in the elevation of the inner over the outer man, the spiritual over the material existence; but, that he who trusts alone to his physical strength for success in life, will fail. Your neighbor builds his machinery, thereby multiplies his strength a thousand-fold—can you compete with him, single-handed? Suppose you scorn these new inventions and drive on at a snail pace, while your next door neighbor jumps into the cars and is hurried on to the city, where he purchases his goods, returns, and supplies the whole town, before you have turned the first corner! The time has already come, when there are those who will accomplish more in one week, by their intellects, in taming and harnessing down the elements to their car, than you can hope for, by mere physical strength, in a life time. To compete with them, we too must become true men. There are a thousand kinds of labor that can only be performed with our hands, but what species of work may not be lightened and facilitated by true thought? We may find a good illustration of what we mean, by watching a dozen men loading a heavy stone, or moving a large building. After several trials without success, when all are nearly discouraged, some one of the number, who has hitherto been silent, crowding in

among the men, and commanding attention by his very appearance, says, "there is the real difficulty ; put your bar here," or, "hitch your team on there." He is believed and obeyed as though he was an oracle, and the object is easily gained. What gave this man his authority ? There are those who would have been regarded as impudent intermeddlers, and scorned for such instruction. Was it not, therefore, because he possessed more true manliness than others ? While they were spending their strength in fruitless labors, he, having taken all the facts in the case, had gone down into his inner temple where all intellectual problems are solved, and there by strong mental labor had come to the right conclusion. The dullest can apprehend the truth when it is developed. We may also find illustrations of the same thing, in every department of life. These leaders, or rulers in society, are sometimes called men of sound judgment, or wise men ; but they are nothing more or less than true men ; men who think and investigate for themselves ; men who have learned there is far more strength in the inner than the outer man—in the mind, than in the body.

True manliness is necessary to guard us against the snares of wicked men. As wrong as it may be ; as soon as the mind, from its superior development, is capable of directing and governing us, we must expect there will be men ready to make use of the advantage thus gained to cheat and enslave their fellow-men. Instead of being the messengers of peace and comfort

to the world—instead of devoting themselves to the advancement of the race in the truth, and to their elevation in civilization, they will employ their strength derived from their superior position, in advancing their own individual interests. We are ever willing the best and the strongest man should be our ruler ; but we never can consent to his seeking no interest but his own. Among the beasts of prey, the strongest will fare the best, but instead of making our mental power the slave of our selfish passions, it should be the servant of men. It is right also that men should reap the fruit of their labor, whether it be of the head, heart, or hands ; but we have no more right to enslave men with our intellects than with our swords. We have never been able to perceive the consistency in professing very strong attachment to the principles of democracy in civil government, when, at the same time, we are ready to enslave men with our gold or mental power. Each ruler, in every department of life, from the little may-queen to the king on his throne, should seek the good of the governed, not to make them slaves. But it is not so. He who has the intellectual or moneyed power to build an extensive factory, will take advantage of the wants of men, and compel them to work fourteen or sixteen hours a day, thus depriving them the privilege of mental culture and of breathing the pure air of heaven, so conducive to health and comfort. He, who, by superior mental foresight or knowledge, gained by long experience, is able to discover what investments will be the most profitable, or what speculations are

likely to yield the greatest income, will seek to monopolize the trade in that department, thereby bringing under his control a large class of men, virtually his slaves, whom he keeps toiling with their hands, while he manages to fleece them of all but a scanty pittance. When this can not be gained by one man, corporations are organized, composed of men of a similar character, for the same purpose. It is not our object to examine the question respecting banks, rail-road and steam-boat companies, but simply to say, they have no more right to enslave their laborers, or extort money from the public, by charging an exorbitant price for fare, than the Queen of England has to enslave her subjects. Still, the world is full of men who, in politics, are the sternest democrats, while in their financial affairs, would crimson the very cheek of tyranny.

What, then, shall be done to guard ourselves from becoming the veriest tools and servants of these wicked men, sometimes called "sharpers," "good business men," or "the children of fortune?" It is barely possible that want may sometimes compel the true man to do that which he would not under other circumstances; but, since this world is wide and the call for laborers is heard on every hand, with promises of a rich reward, such cases must be rare indeed. Now if we can elevate all men to the level of true men, the strength of every monopoly would wither in an hour. But so long as men will suffer themselves to become the dupes and tools of others, there will be enough to make them so. We should not seek for self-development, to rival

with these selfish men, but for the purpose of being beyond their reach ; of compelling them to put out their fire for want of fuel ; to cease their tricks because they can find no one so verdant as to become a subject. Who imagines it could be possible for this nation to carry on a war for mere conquest, if every subject was a true man ? A true man will no more fight for such an object than an angel. He is governed by the truth, which he knows to be infinitely stronger than steel. In an extreme case, when a savage barbarian should attack him who could not be overcome by kindness and the truth, he would fight him, but in the same way and for the same reason he would fight a wild boar that should threaten his life.

True manliness will secure respect. There is something in man, in his nobleness and greatness, that claims our reverence. Instinctively, we always pay the most profound respect to true worth. Thus the true man awakens our sympathies, secures our friendship, and becomes our oracle. We have no love for the brutes, nor for brutish men ; so that when we meet individuals in whom nothing is visible but the animal, we despise and reject them. We may, however, pity them, but we never consult them in reference to any good and noble enterprize. Those who have figured the most extensively in the world's affairs—the world's great men—have been those in whom we find the greatest development of true manliness. Now and then, we find one of them in whom the spiritual and the animal, the man and the brute, was nearly of equal

proportions, but time has worn away what was false, so that we see nothing but the true man. We love such men. They are our leaders and heroes. Some men may hate their fellows and make them slaves, but never till they come to regard them cattle,—soulless animals. Who ever thought of being otherwise than generous and liberal, in the presence of the great and noble? There is something here that unconsciously checks our selfish and awakens our benevolent feelings. It is so, because there is truth and purity in true nobleness; and whose soul does not blush for breathing an illiberal or selfish thought in the presence of truth?

True manliness may be cultivated. Why may not the inner man grow up firm and strong as well as the outer? Judging from analogy, we must suppose this was the design of our Creator. We also have evidence of its growth. All men cultivate some portions of their spiritual being, but usually some one faculty or feeling to the neglect of the rest, thus forming a one-sided character. Children, so far as any mental development is concerned, are mere animals. Their reason, their conscience, all their moral and intellectual powers are yet unfolded. They follow their instincts and impulses. But, gradually, they grow out from this state. By careful watching, we are able to perceive the first indications of intellect. As they advance in years, the inner man becomes more evident. The reason begins to assert its right to rule. The passions lose their influence upon the individual, and

truth, at last, seems to take full possession of the mind. That is, this is the progress to true manliness.

There is no one thing more necessary to our success in becoming true men, than a knowledge of ourselves. When this lesson has been learned, we know all men. Our inner life is precisely that of the world's. Our experience is theirs. Our sorrows and joys, and wants and thoughts are the world's. The whole world may not have succeeded in sounding the heart's depths, or exploring its unpathed forests and deep caverns to the extent of some of us, but all are traveling in the same direction. Nor should we give up the study of ourselves because we know more than the majority of men. For this very reason, we are required to keep up our reckoning in our day book of life—to note down all our mishaps, failures and successes; to go down still deeper into our own heart, for the purpose of examining its secret workings, ever-winding paths of thought, and all the mind's facts.

We should think, also, closely and deep. There is much meaning in this word; it is not to hold the mind open to the ten thousand floating visions that fill the world, but it is, by main strength, to bring the mind down into a subject, to investigate it and make it our own. Who cannot think? Whose lot is so circumscribed that he has not the privilege of thinking? Yet, who do think? But few, indeed, are the world's true and real thinkers; else we should have more independent men—men who do not fear, but are able to walk alone and erect any and every where,

however fierce the war of the elements. - Most men are contented to be thought for. Indeed, most of the speech of men, the embodied thought, is but the echo of a few hard thinkers, and the history of the world is but the record of their lives. But few men may hope to develop any new, important principle or system, but all may be original. Every good astronomer makes discoveries that have been made before, but they are new to him; hence he has all the benefit of an original discovery.

It will not do to plead we have not time to think. Who has not all the time of his natural life for this purpose? If we do not think, is not the reason to be found in the fact, we have not been made to feel the need of thought? Do we not need a revolution that shall liberate our minds? We have only to rise above our animal propensities, break the chains of passion, and suffer the mind to rule us, to find subjects all around us demanding the closest and deepest thought. The stars are over our heads, the flowers are blooming at our feet, the stream is murmuring o'er its rocky bed, and the ocean waves are dashing on the shore; all of which, and ten thousand similar objects, are calling us to deep reflection.

In our efforts to become true men, we should be stimulated by the examples of eminent men. The most noted man in the history of the world, he who now exerts the greatest influence over men, is the best specimen of true manliness. Why is it that we are so much interested in their history? Why is it that

we feel more at home, that we feel a much nearer relation and closer intimacy with the greatest and best men, than with the most obscure and ignorant? It is so, simply because, in their great actions and great life, they are seen to be true men. We admire and love them. Their thoughts and truths find their echo in our hearts, for they are precisely what we have often, but always in vain, sought to express. In proportion, as they become true men, their actions and their life become simple, so that a child may understand them. In saying what all will understand and applaud does not consist so much in simple words and sentences as in giving articulation to what is struggling in the hearts of men. Nothing interests us so much as common-sense and plain, simple dealing; and, indeed, common-sense will astonish and surprise when nothing else will. This must be so, because of the scarceness of the article and of its intrinsic value. What then, is the secret of these eminent men's success? Let us look at their history and see. Examine the life of Moses, Plato, Constantine, Columbus, and Luther, and you may be surprised to find they were the most simple, plain men. In this consists their strength, and it is what constitutes their real greatness. Their great actions are of the most natural and simple character. We feel able to do just as they did. We feel perfectly at home in their most brilliant actions. Their lives and actions were natural. They triumphed over the animal, and enthroned the spiritual in the mind. They grew out from the mass, just as the oak grows out from

the acorn into a separate, stately tree. They were individuals, in the most extreme sense of that term, but modeled after nature. They were always alone in all that made up the reality of life. They trusted themselves, as every true man always will. They were able to fall back upon themselves for council and strength.

With what force this subject addresses itself to the young men of this generation. They are urged by every high and important consideration, to cultivate true manliness. Their success in the business of life depends on their success here. Unless they become true men they will live unknown and die unblest. What if one individual cannot hope to be a star of the first magnitude; for this reason will he refuse to shine? There is but a single Niagara in the world, but the world is full of smaller streams that are more useful, if they cannot thunder as loud. Each one may shine bright in his sphere and attract the attention of those around him. We may do good. We can make some portion of the world more fruitful, and some human heart lighter and better. The opportunities for doing good are, by no means, confined to the great. We may also gain honor. As true as it is that he who respects himself will be respected, so true is it that he who honors himself shall be honored. We shall place a right estimate upon ourselves, and demand that men shall rate us accordingly. If we are great and true enough to do right, we need have no fear about being loved and respected. He who has a life

of good and noble deeds to sustain his claim to real greatness, will find no man to dispute his title.

Let me say, in conclusion, dare to be men. Scorn to rely on physical strength, or on the power of wealth or hereditary distinction. Measure all men according to their intrinsic worth, and require that they shall thus measure you. Stand up every where, in the simple dignity of men, claiming thy rights as such, and no man will injure you. He who fights against simple truth throws himself on his enemy's sword. Be men, and time shall make you heroes.

LECTURE II.

LABOR.

The utility of duty—The false ideal of real life—Labor a disgrace—Labor a curse—Picture of modern society—The dignity of labor—The heroism of labor—Labor a sermon—The nobleness of labor—All may labor—Remedy for the false notions respecting labor.

A STRICT regard to duty is the highest expediency. Though utility is not the foundation of moral action, all right actions will result in the greatest good. Aside, then, from the divine authority by which each requirement of the scriptures is enforced, compliance is urged by considerations that address themselves to our individual happiness. If a specific duty appears to us strange and inconsistent, it is so because of our short-sightedness and ignorance. The inebriate may become so infatuated with a desire for strong drink, as to be wholly ignorant of the fact that total abstinence will give him health and vigor ; but the moment he becomes a sober man, he learns the real utility of duty. Thus it is, by experience, often the most bitter and expensive, we are compelled to learn many of the most important and useful lessons of life.

All men love ease and independence. This state may be said to be our ideal of real life. We also love and revere real life, and, whether it is realized in our ideal or not, it becomes our oracle. Hence we love men in proportion as we see our ideal existence developed in them, or as we find them in the position we suppose our true man would occupy. Among the Romans, he, who had brought every passion in subjection to his iron will, and stood forth the firm, unbending defender of the law, was the most distinguished man, and, as such, he was respected and his friendship courted. Among the Barbarians who overthrew the Roman empire, ideal life consisted in a reckless daring, a bold independence, and a total disregard of personal comfort and ease. When feudalism overrun the world and each family surrounded by numerous serfs or slaves, dependent for protection and life on the walls of the castle, the bravery of their lord, and the strength of his arm; the ideal of the Roman and the Barbarian were lost in the splendor and shivalry of knight-errantry. Then, the dreams of the young aspirant, unlike those of the Roman youth, whose angels that appeared to him in his dreams, were cold sepulchral figures, or like men of marble, pale, but resolute, moved along without the least emotion, were of wealth, luxury, independence, and feats of physical strength.

Feudalism is not yet dead. It exists, not only in an embodied form in most of the institutions of Europe, but its spirit has had much to do in giving

shape and character to society in this Republic. There is no difference between the ideal life of the Englishman and American, and but little between those who speak the English language and the people of the middle ages. We love wealth, are captivated by appearances, and awed into reverence in the presence of those who have exposed their persons in the thickest of the fight. These are the feelings that filled the hearts of a thousand serfs as they watched their master pass out the gate of their castle with spear, and buckler, and waving plume, on some perilous adventure, and which also filled the bosom of the feudal lord himself, as he charged upon his foe, or returned from victory loaded with spoils.

These two facts, our ignorance of the utility of duty and this false ideal of real life, will account for most of the prevalent feelings and sentiments respecting labor.

Labor is regarded a curse, while the inhabitants, who dwell in the paradise for which we sigh, live in ease and idleness. But this is unnatural. How different the feelings of a little child. While it is guileless and innocent, labor, from morning till night, is its life. We should all thus grow up, blessing our Maker for the privilege of labor, were we not under the influence of wrong sentiments and notions respecting it. The vicious regard a life of virtue, a curse, and adopt nearly the same plans to free themselves from it that most men do from labor.

Labor is also looked upon as a disgrace. By most

men, he who plows in the field, works at the anvil, or toils with his hands in any way, is ranked with the slave and valued in the same way we prize horses. Those who are regarded the most fashionable and genteel, are above work ; rather, work is above them. They are too pure, too refined, too etherial, to soil their hands in useful labor. Hence, those who toil in the field, or depend on their own exertions for a subsistence, are considered too coarse and vulgar for their associates. Still, it is not a little wonderful, to see how earnestly their society is courted, the moment they become rich ; and how soon, also, the individual is excommunicated from the fashionable circle, the moment he becomes poor. *Gold* covers a multitude of sins. It matters but little, by what means an individual succeeds in obtaining wealth, his faults are all hid under his bank notes.

For these reasons, most men seek to be above work. Toward this point, all their labors are directed. If they are unable to obtain all they desire, in this particular, they will seek by other means to free themselves from the disgrace attached to the heavier, coarser part of manual labor. Consequently, hundreds have entered the several professions who have no natural fitness for their occupation, while there are double the number of merchants and tradesmen that are needed. "It is a pity to spoil a good mechanic to make a poor lawyer ;" but so long as society is governed by its present laws, we can hope for nothing better. We love ourselves and seek to be respected ; hence, but

few men have the bravery to oppose the opinions of the world, in following a course of life that is not regarded respectable.

The picture of modern society, reveals much that is sad and gloomy. Men seem to have abandoned themselves to the passion for wealth. Unlike past times, the race is open to all. By the possession of wealth, every man, without reference to his personal character, is allowed to occupy a high and honorable position. Thus, all that is regarded of the least worth, can be obtained with gold. This places man in a situation where the most selfish passions are constantly excited. Intent on this object, urged on by a strong desire for distinction, and on fire with hope awakened by some brilliant example, they drive on regardless of the rights and wants of others, breaking up their plans, and not unfrequently trampling their persons under their feet. Every man appears to be for himself. In this way, the tendency is to create abject poverty in connection with opulence—to build the hut beside the palace. To this cause, also, we may trace the frequent sudden reverses in fortune among our merchants and business men. No one is long allowed the quiet possession of his wealth. Every trade is liable to changes for which no provision can be made. A few men of clear fore-sight and extensive experience, are sufficient to get up a panic in the grain and flour trade, that will materially affect, not only America, but all Europe. To be sure, these men would not break into their neighbor's

store at night and rob him of his earnings, but they will put in train a class of means, for the purpose of becoming suddenly rich, that will result in the failure of a thousand mercantile houses. No one seems to have the least compunction of conscience for such conduct, and men never will, while it is understood that gold will atone for all sin.

Under the influence of this state of things, men are educated to be cunning, artful, and selfish. The generous and kindlier feelings are but little cultivated. But few individuals know the true meaning of friendship. In the estimation of most men, is it not supposed to consist in the emotions that are naturally excited by a profitable connection—profitable, we mean, in dollars and cents? We are met with smiles and expressions of kindness, in every corner of the street, but we know not that they come from a warm, affectionate heart. Our children are educated to put on the form of friendship, for it is a fashionable accomplishment. We have no fault to find with this, so far as it goes, but it does not necessarily reach the heart. Give us a pure and true heart, and it will find a pleasing manner for its expression.

In this hollow-hearted state of things, there is sadness. He who merely looks upon the surface, may be captivated, but he who is able to rend away the tinsel covering, and penetrate the inner facts, will be filled with grief. But it is not manly to give up to discouragement, or go croaking mournfully through the world, over any of its false notions or wrong ways ;

still we should not fear to look things in the face, neither should we force back the sigh that comes unbidden at the sight of misery and want. There is a bright side to this picture; society is advancing in virtue and general intelligence; but yet, this only tends to cast a darker shade over the back ground, to which we have had reference.

But let us turn away from these false notions and dark pictures, to a contemplation of labor itself.

There is dignity in labor. True dignity consists in a life springing from a consciousness of possessing true manliness, or, it may be said to be a life built up on native worth. There is a fitness and harmony in every action, in which the individual feels a pride. He is at ease and at home every where. Every movement appears to be a thing of course. Satisfied with himself, he denies the right of any one to call him in question. We may also say, dignity consists in a positive life. There are a thousand acts put forth for the purpose of guarding against the snares of men. Hence, they are of a mere negative character, and are good only as they guard us against some evil. A positive act aims directly at gaining some good. In such labor, all men exhibit true dignity. Even the little child, when he is made to understand that a particular act will confer a favor on his parent, will exhibit true dignity in the rigidity of his muscles, firm, measured step, and in his joyful, sparkling eye. Now, these are the feelings, and this the appearance of every one, while engaged in some good work. What is

labor but an effort to enrich the world? The husbandman tills the field for wheat, to supply the wants of men; the mechanic builds houses for our comfort, while those who spin and weave, work to clothe us against the cold of winter, and the scorching sun of summer. No one need be idle. The various departments of labor are parts of one stupendous system, whose object is the good of the race. Like the different members of the body, the several departments of labor should harmonize in every plan and movement. Viewed in this light, is there not true dignity in labor? Tell me, who can, the difference between the work of one of the learned professions, and that of the daily laborer, who saws our wood? There is a standard by which to rate men, that will, no doubt, as a general thing, give the preference to the former class, but it is not the profession itself that makes the difference. If each man will find his place in life, the servant in your family, to the extent of his ability will labor for the general good, as truly as did Howard or Brainard. Society should be so constituted that each one will feel the dignity of his station, be proud of it, and satisfied with it, as truly and fully as those are supposed to, who occupy some important position. Men should be respected for what they are, not for their place, or wealth. If an individual is only fitted by Providence to dig the earth, why should he not be satisfied with his lot? Why should he not pursue his calling, determined to excel, proud of the privilege, even in this way, of exhibiting true worth,

and of doing good? Every man is willing to allow there is dignity in some kinds of labor. There is dignity in the works of our Maker, in the creation of the stars, the mountains, the ocean; is there not the same in the blushing violet, and the simplest blade of grass? Suppose you may never be able to write an *Illiad*, or discover a new world; you can find some hungry man, or, at least, add a mite to the world's stock of happiness. Why should we waste our life in idle dreams, in vain regrets, or in the indulgence of hopes that can never be realized? Why not ply ourselves to our daily work, inspired with the true dignity of doing good? We are all brothers. Why not begin to live accordingly? Why should the younger envy the elder brother? Let him live contented, filling the several stations of life with honor, and he too, may yet be invited to come up higher. Let this sentiment respecting labor, prevail, and nine-tenths of the misery of men would be destroyed; for, with its triumph, most of our anxiety, care, and fear, would be destroyed.

But, suppose that labor is a disgrace and a curse; would the true man wish to escape it, and let the curse fall on others? The soldier who fronts death without fear, is called brave and noble, and, on his return from the victorious field, is crowned with honor. Are those any less noble who face an army led on by want? Let every man flee from the field, and betake himself to a life of idleness and ease, through fear of disgrace, how long before famine, like an army of un-

feeling demons, would stalk through the land? Who, then, are the truly noble—those who feed and clothe us, the farmer, the mechanic, and the tradesman, or those, who, looking upon labor as a disgrace, are dressed in fine raiment, and fare sumptuously every day? After all, since true greatness consists in doing good service to the world, if any are to be honored, is it not the daily laborer? Should they not be looked upon as the benefactors of the race? Do they not do as much to increase the happiness and comfort of this world, as any other class of men?

There is heroism in labor. No good thing, in this world, can be obtained without a battle and a victory. And he who enters into life feeling himself fully able to cope single-handed with every enemy of his being, is the true hero, and his heroism is exhibited in his steady, firm step, as he marches against the opposing force, and in his cool, calm bravery, as he charges upon their center. There are obstacles, almost insurmountable, to our success in labor. It is a continual war against the slothfulness of our nature, and our love of ease. Then, too, the earth is covered with rubbish which renders it barren without culture. The same is true in all the arts, in every science, and the merchant finds it no easy task to successfully prosecute his trade. Those who labor live without hope of finding an opening in the forests through which they are traveling. Life is one continued scene of opposition to enemies that cannot be scattered. When the labor ceases, the soil that has yielded rich fruit grows

up to weeds. And, certainly, it requires the truest heroism to overcome the repugnance to labor, occasioned by the false notions respecting it. But few men have sufficient nerve to be regarded laborers, when such a course of life is considered disgraceful. He who meets these difficulties like a man, is pursuing an occupation to which he is called by Providence, not from necessity, but willingly, is as true a hero as Columbus or Luther. These men, and a thousand others of a similar character, are seen by us only in some brilliant action. They stumbled upon an important truth, and, we listen with astonishment to their clear, full voice, in giving it utterance, or watch them with surprise, as they cross the unpathed ocean, in opposition to the east wind and the stronger fears and doubts of men, in pursuit of a new world. The greatness and importance of their labors fire their hearts with zeal and give them strength and courage. A thousand voices cheer them on, or a thousand hands oppose their progress, which is equally cheering to the true man. But the daily laborer lives alone. No eye is on him but that of his wife, and no voice cheers him but the prattle of his little ones. He is not inspired with the thought of living for fame. He lives to labor. He labors to make the earth fruitful, to scatter the darkness that surrounds it, and make the world happy. His life is a battle, a true, well-fought battle.

Labor is a sermon. It is a sermon against idleness, ignorance and crime, in favor of diligence, wisdom,

and virtue. But few things possess a better and greater moral influence than labor. A state of indolence generates fretfulness, peevishness, and sourness of temper. Shut up but for a few days, without either mental or physical exercise, we feel cross and ill-natured. Labor is the vent through which all these vindictive and hateful passions pass off. Who has not been refreshed, invigorated, and felt his temper sweetened and his feelings enlivened by labor? There may be excess here, as in every thing. We may labor till a reaction takes place, and the very state of feeling is produced that appropriate labor would destroy.

Idleness is the sister of ignorance. They are never separated, but go hand in hand through the world. Where ignorance prevails, vice abounds. Who are the earth's foes? We have the answer in the history of those in our State prisons and penitentiaries. You will find that the commencement of the vicious course of these individuals, may be traced to a life of idleness. Should you go through your streets, stepping into the bar-rooms and bowling-allies of your city, and take down the names of the idlers, and the well-dressed loafers, you would have a catalogue of the murderers and inmates of the State's prison for the next twenty years. The mark of the idler is on his forehead. It is as distinct as was that of Cain. He looks mean, and indeed his looks do not deceive him. Show me an industrious laborer, and I will show you an honest man. There is no principle, however strong; no state of chivalric honor; no state or place

that can withstand the corrupting influence of idleness. Turn men loose, without labor—supply all their wants without their care, and let them live at ease, in pleasure—all the gentler and kindlier feelings would be consumed, while their taste and habits would soon become coarse and savage. Every evil passion would be cultivated, as in a hot-bed, and every pure emotion would be checked and destroyed. But, want compels most men to labor ; hence the force of wrath that generates in the depraved heart is spent, while peace, joy and love, spring up and grow luxuriantly. Nor have we time to plot schemes of wickedness while engaged at our daily toil.

Men are not naturally thieves. It requires a long course of training to make them vicious ; full as much, to give the baser passions the ascendancy over the whole being, as to educate and refine the intellect. Our most accomplished villains have *grown up* in the school of vice. They were turned loose in their first years, compelled to live in idleness without the least moral instruction. Here, becoming familiar with every species of iniquity, in a situation that will invariably beget and cultivate the basest passions, and having time to mature and carry out any scheme of mischief, no wonder they end their lives in shame and infamy. Young men who are compelled to labor for a living, often envy those whose wealth frees them from all care, and gives them the opportunity of spending their time in seeking pleasure and enjoying life ; but they should remember that a life of happiness is

not a life of idleness, but a life of idleness is a life of vice. We must, therefore, spend the moments and the hours of life in useful labor, if we would guard against a life of misery and infamy.

Labor, then, is one of the most valuable blessings this world has ever received. Those who will not labor; those who have enough of this world's goods, to live without it, and consequently feel above it, are at war with nature; hence, the day is not distant, when she will repay them for all their misdeeds.

By work, we are made to feel our dependence on God. It is by his blessing that we succeed, and are fed, after all. Go, stroll through the fields where the grain is ripening! Who has protected them, watered them, and warmed them, and given the rich earth for the tender root? None but God himself could do any such thing! He alone was able to gather the clouds from distant oceans, and sprinkle the refreshing showers; to send the wind, purified by streaming through the world, to fan and revive the drooping plant, and create the rich soil, from the beaten rock and decayed vegetable. How feeble is man amid such scenes? Can he but see it and feel it, as he watches the growing grain?

There is true nobleness in labor. As we have seen, there is dignity and heroism in labor. It also possesses a greatness, because of its goodness, arising from the immense benefits it confers. Here we have the fundamental elements of nobleness. And, we are sure that those who engage in their daily avocations,

with correct views on this subject, will find that every feeling, to which the truly noble can lay any claim, will increase and strengthen in his heart. He will necessarily feel independent, and be at ease, while the consciousness of doing good will inspire his heart with exalted views, and fill his soul with sublime emotions. But the correctness of our position will be more clearly seen by reference to the history of those whom the world has ever delighted to honor. We may select any one of the immense number of noble men, from Moses to Luther, and we shall find that labor, hard and laborious labor, was the law of their life. In this particular, there is a very strong family resemblance among them. The world has ever been full of men, but why is it that so few compared with the whole, have been remembered? We know not even the names of more than a score in any one period of the world's history. We know who gave the Jews a code of laws, that, for truthfulness and righteousness, will never be surpassed; we know who built the Pyramids; who drove back Xerxes; who thundered in Athenian halls against the enemies of their country; who discovered America; and the men who broke up the reign of death in the sixteenth century, and started into life the thoughts and truths that have revolutionized, and are fast revolutionizing every system of social, civil, intellectual and moral life. Aside from these few names, we know not who lived in the past. The history of the world is the record of their words and actions. Now what

gave to these men the privilege of living when they were dead? Why were they honored as noble men, by their generation, and why do we seek companionship with them? Is not the answer to be found in what they accomplished in their life-time? Doubtless there were those living cotemporary with them who were desirous of being embalmed, thus transmitting their memories to posterity—but they would not pay the price. They would not labor, hence they have been forgotten. But these noble men spent their life apart from the world, in hard, patient labor. We are surprised when we read over the record of their works. They could not have been idle. They had no leisure hours, but, as under the influence of a spell, they went forth solemn and earnest, to deliver themselves of rich thoughts and pure truths that were burning in their hearts. The same, in reference to the nobleness of labor, is also evident from our own experience. What is our first inquiry when an individual is presented to the world as a candidate for immortal life? Is it not, what great work has he done? Are not men, even in this age where false distinction in society prevails to so great an extent, rewarded according to their deeds? It does no good to assume or pretend to be noble or great, for, unless we are found to be so by our works, no one will acknowledge the justness of our claim. And he who performs some great work will be declared noble by the world, though he may have been born in obscurity and poverty. He who performs the greatest

labors in the world, is the world's noblest, truest, greatest man.

All may labor. There are a thousand things to do. Every hand, the little child's, the maiden's, and the strong man's, may be kept busy. Every mind also, may be kept active. Every heart, too, may be kept beating, throbbing, and praying for others' good.

All the elements are to become our servants. Man is the lord of this world, and it would seem he had extended his dominion to the clouds, for now the lightning obeys him. To harness down the steam and the wind, to project improvements and invent machinery, requires hard and patient mental labor. The youth, too, are to be instructed; new thoughts and truths developed and written out, and every department of life examined, mapped down and described. This is the work of the mind. But, is he who sweats his brow to obtain thought to feed my mind, more honorable than the man who digs the earth for food to feed our bodies? Both species of labor are necessary, and those who labor in either may be true men. We should seek the same object in the labor of our hands, or our mind. In this particular, the mind is the body's servant. It invents machines that will do the work of many hands. Hence, a hard thinker is one of the world's hardest workers. In the infancy of time, each man performs his own work, obtaining his food by the sweat of his brow. Soon he forces his fellow-men to be his servants, while he lives in ease. Then he tames the horse and the ox,

making them bearers of burdens. But in the most perfect state of civilization, he commands the vast forces of the elements, and they obey him. In this state the hands must labor still, but they are the servants of the mind, rather than the stomach. The mind invents the engine, and the hands build and tend it.

This thought has been well expressed by the poet, in his "song of steam"—

"Harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the strength of your puny hands,
As the tempest scorns the chain.

I blow the bellows, I forge the steel
In all the shops of trade ;
I hammer the oar, and turn the wheel,
Where my arms of strength are made ;
I manage the furnace, the mill, the mint ;
I carry, I spin, I weave ;
And all my doings I put into print,
On every Saturday eve."

He who invented the plow, the cotton gin, and the steam engine, is a benefactor of his race. Those, too, who seek to make men better, to be christians, to be manly and good, should be held in honor. The little child is not exempt from labor. The place of toil is the school-room and play-ground, and the field to be cultivated is his physical strength and his little mind. The fruit of his labor will be visible in after years, in the shape of industry and sound learning.

The elements, to a very great extent, have been subdued within the last few years ; but, instead of becoming the servants of all, they are made the masters of thousands ; instead of lessening work, thereby giving mere time for the cultivation of the intellect and the heart, they have multiplied the hours of labor. But what of the profits ? A few men build the machinery, buy up all the stock, and compel the multitude, from mere necessity, to work in their shops and factories. The rich man lives in idleness, his sons follow his example, and his daughters regard it disgraceful to soil their hands in useful labor. He who has the control of the elements and the mouths of a thousand men, must be independent, and he may live in honor, while the position he occupies is regarded the highest and best.

It is not too much to say that, in this and every country, the tendency is to an aristocracy of wealth and intellect. The aristocracies that were created and sustained by mere brute force, have been rapidly losing their existence since the American revolution ; but it may be doubtful whether the spirit of the institution has been much lessened. A careful examination, we suspect, would reveal the fact that it is not in the least destroyed, but merely changed in its outward manifestation. Men may be unwilling to hold their fellow men as slaves by physical force, while they see no impropriety in enslaving them by their interest or their wealth. Now we never expect the time will come when there will not be various distinctions in

society, for, the truest man and the best and greatest workmen should be the most honored, and they may safely be the most confidently trusted—but we have the right to expect that every species of slavery will be destroyed. There may be distinctions in the family, but in every important particular, all are on the same level. But men have no right because they have the power—it matters not what is the source of that power—to hinder any fellow mortal from obtaining his share in the blessings of life. The stronger should feel bound to sustain and encourage the weaker. If we have wealth, or intellect, or physical strength, they should be used for the benefit of our brethren, not solely for our individual good.

It is no easy task to remedy this state of things. That it is contrary to nature and the principles of Christianity, is too evident to need illustration. It was never designed that a few men should enjoy all the advantages derived from perfection in the arts and sciences, to become rich, while the majority grow poor. We are brothers, and have the right to share equally in the blessings of life. To be sure, each man has the right to a full compensation for all his labor. How then are we to equalize these blessings? Many plans have been introduced for this purpose. A few men have sought to remodel society; but all such efforts are like seeking to purify the streams while the fountain is neglected. Others have sought to level down society—to bring down those in elevated positions to a level with the most humble. This

was the one idea of the French Revolution. The aristocracy were hunted out and destroyed, while every thing was brought down to the brute impulses of the people. But it would not do. Men, nor the world, will ever go backward, so that those who seek to lead them thus, will fare, in the end, no better than did Robespierre, prince of that new reign in France. What, then, will remedy this evil? What will equalize the wealth and the blessings of life? What will break up the present system by which the rich grow richer, and the poor grow poorer, and give each one an equal chance for life and happiness? Our plan is, to elevate the race, each man to the position in the scale of being for which he was designed; to develop the imagination, the reason, the conscience, and the understanding of the lowest, thus making them true men, and bring all men where they will think, reason and investigate for themselves; elevating them to that position where they will be able to see and feel the true worth of man, where they will acknowledge each other brothers, and seek in all things, each other's welfare. But, how shall this be accomplished? How shall the darkness of night be scattered—by a formal setting forth of its disadvantages and evil influences, by a direct attack, or by the introduction of light? How otherwise shall we raise a building of massive walls, but by forcing it up from beneath? Any other effort will throw down the walls and destroy the building. If, then, we would elevate the race to the same level, we must infuse something into

society, that shall, by penetrating the hearts of men, produce the same effect there that is sought among the whole mass. We have this remedy already provided. It is a pure Christianity. Introduced among any people, it will penetrate the lowest depths of society with its purifying influence. It will expand the heart and cultivate the intellect. Under its influence, men begin to grow out from the mass, just as the stalk of wheat from the single kernel, when planted in the warm, rich soil. They become separate and distinct beings. They begin to respect and honor themselves. They are raised above those passions that are common to the brute. They meet each other as men, and embrace each other as brothers. They can neither be enslaved, neither will they enslave others. They will counsel and aid each other, share each other's joys and sorrows, and rejoice together in accumulation of wealth, and the enjoyment of life. But, this is not the work of a day. It may require ages to accomplish it. Nor can we give any specific directions to those who would labor to hasten it on, except it be, to be true men. You cannot force the rose into bloom, no more can you force the progress of the race. He who made the world is at the head of the enterprise. It can neither be retarded, nor hastened. Truth is pushing itself out in every direction. Light is breaking in upon every corner of the world. Every thing moves by laws that are immutable; hence, our duty is to be faithful to ourselves, to God and the world, and we do well.

Therefore, under the influence of this sole, but every way adequate cause of progress, we may expect that every thing, in each department of life, will find its place and conform itself to the spirit and object of the great system of society. Each man will find his place and be compelled to keep it. The rich will not live and labor to grow richer, but to make the world better and happier, while abject poverty will be unknown, and every want of every living being will be supplied. Without the introduction of Christianity, this could not have been hoped for ; but since an adequate cause has been provided, we look for the time to come, when all the jarring, grating elements of human society shall be harmonized with the truth. Bone is already coming to its bone. We see clear indications of their being covered with flesh, and the whole being warmed with life.

We can give but few specific rules in the matter. From the nature of the case, we can suggest but little more than the adoption of general principles. We cannot rend away the vail sufficiently to predict with certainty what the future will bring forth. This is the work of the visionary dreamer, not of straight forward, upright souls. We should conform to duty, regarding this course the highest expediency ; but little more than this, aside from trusting in the movement of Providence, we can do. We should not fear to conform ourselves, in every particular, to holy and righteous laws. We should scorn to be governed by the false rules of society, and fear not disgrace by

trampling on its false distinctions. We should also obtain a true ideal of real life, and seek to mould ourselves by that model. It is not to be found by consulting the past, nor necessarily, in the ranks of the most genteel and fashionable of the present day, but by honest endeavor, and sincere and laborious thought. When we have made ourselves true men, we have done more than most men toward reforming the race. We are not, therefore, called upon to invent and discuss schemes for human progress, but to prepare ourselves for model men in every department of life.

In view of these thoughts on labor, each man should be proud of his station. It matters but little what that station is, whether we are an apprentice to a shoemaker or ship-builder; whether we are a merchant's clerk or a student at law. Every necessary occupation is honorable. We should feel that we are men, and rejoice in the privilege of increasing the comforts of the world. No man, at least so far as labor is concerned, can be above us. When we meet those who choose to rate themselves and others according to the position they chance to occupy, we should pity them, for they are poor, brainless things—poor sham existences. They may dress better than their fellows, and they have leisure to exhibit their imagined superiority, but our conscious uprightness and magnanimity should lift us above them. Stand up firm by their side and let no blush mantle your cheek, because your skin may have been bleached in the sun and your hands hardened by daily toil. Their heart is as

hollow as their head. They live like the brute, for the mere pleasure of life. But you are living for a good and noble purpose. You seek to make the world richer and some human heart happier. Glory in that.

Each one should seek to excel in his calling. No one should rest till he has mastered his profession. Be no common workmen. Be distinguished as the best mechanic, or tradesman, or scholar. In this way, many of our most worthy men have become rich. They were faithful over a few things. For this they were honored and trusted. In this way, also, they formed habits of industry and thought. A slovenly workman never thinks. While we are inventing plans to perfect, or even facilitate our business, we are learning to think. It is not strange, that among those who have been engaged in manual labor all their life, we find many distinguished for good sense and sound judgment. They have but little knowledge acquired from books, still they are perfectly at home on all questions pertaining to practical life. They are emphatically practical men. They may have their own way of solving a problem and stating an argument, but the conclusion is usually correct. The ability to think, will also aid us in the prosecution of our business. It is by careful reflection that we are able to take advantage of the times, and by thorough investigation that we succeed in making improvements in our labor. A clear, strong intellect, has the strength of ten thousand hands. While, therefore, labor begets thought,

the mind repays us with ten-fold interest for all our exertion and toil. Thus it is in every thing when we are engaged in our appropriate work, each feeling, faculty, and muscle, vie with each other in making us happy.

Aim high. We have no right to live like the squirrel, for a mere livelihood. Be ambitious ; not to gain a position in which you imagine true honor only can be found ; not to shine and glitter in the smiles of the world ; not for vain show, but to be a man. If you labor with your hands, that is right ; but seek to acquire a competence for after life, and the education of those who may be dependent upon you. Remember that when we are faithful and true, our ambition is justly proportioned to our powers. The heart has its laws, and they are true. Be not afraid to follow them. Obstacles may be thrown in the way. Some man may have the advantage of you. By wealth or other influence, he may monopolize the trade. But be not discouraged. Struggle on against difficulties. In nine cases out of ten, they will be overcome by manly labor. If, in your case, they cannot, then die in your efforts to remove them, thus leaving a good example behind you.

Envy not the rich. No true man will. Scorn to be governed by those laws of society that make all wealth to consist in gold. Suffer no feelings of sorrow or sadness to oppress your heart, as you pass by the palace of the prince, or sit down to your humble meal. Many rich men are true and noble. They

have acquired their property by hard labor. Their hearts are not there, nor do they measure men by the length of their purse. Be like them, rich if you can by honest toil, but poor if you must by circumstances over which you have no control. Those rich men who have acquired their wealth by fraud, or by any means come into possession of it, while they scorn the poor, are not worth minding. They may be butterflies, but they are not men. They will soon perish with their wealth, and be forgotten.

Cultivate your intellect. Whatever be your station, you can find time for this work. If you can do no better, make your tools give you texts, and preach yourself a sermon, and read yourself a lecture from each of them. You are not slaves, unless it be to your passions. Be unwilling to be a tool for any one. Form the ideal of the object you seek in your mind, and make your hands serve you in gaining it. Poor men have thought, and poor men can still think. No time or place can hinder this ; and what is education but the power to think ? Homer was a beggar. Plautus turned a mill. Terrence was a slave. Tasso was in distress for a few shillings, and Corventes died of hunger. In England, Bacon lived a life of distress ; Sir Walter Raleigh died on the scaffold ; Spencer died forsaken and in want. Milton sold his copy-right of *Paradise Lost*, for fifteen pounds, at three payments, and finished his life in obscurity. Otway died from hunger ; Lee died in the streets ; Steel lived a perfect warfare with the bailiffs ; Goldsmith's vicar of Wake-

field, was sold for a trifle, to keep him from the grasp of the law, and Butler lived in penury and died poor.

We sometimes hear it said of an individual, "he is poor but honest." Poor but honest! It is here implied that poor men are not usually honest. This is not true. No class of men are more honest. The idle are the vicious. It may also be interesting to inquire, how far those are responsible who give character and laws to society, for most of the prevalent vices of the day. It is unpopular to work. Therefore, to avoid the disgrace attached to labor, many will steal, while others will prostitute their very bodies to the vilest purposes. While these and kindred evils cannot be removed by remodeling society, they are very greatly increased by the do-nothing aristocracy of the world. This class create the laws and administer the government of social life. They have made it disreputable to gain a livelihood by honest industry, and honorable to live in idleness. They have created a false ideal of real life, thereby turned the heads of the multitude, by creating a passion for what can never be realized. They have called away the mind from sober reality, to revel amid romantic scenes of an imaginary existence. To this influence must be traced the almost universal desire for light reading with all its attendant evils. The poor, also, who are desirous of distinction, as all men should be, are rendered discontented and miserable by their inability to maintain a splendid external appearance, in which they foolishly imagine all true nobleness con-

sists. Here, then, is a most fruitful source of poverty, misery, and vice. May we not, therefore, conclude that an all-wise God frowns in just indignation upon those who refuse to labor ; and, if so, should not all men be faithful in pursuing some honorable calling ?

LECTURE III.

HOME.

Home defined—History of home—Home a fountain of love and sympathy—Home a shelter from storms—The garden of life—Moral influence of home—Home the center of life—Ability of home to inspire the highest ambition and noblest feelings.

WHAT do we mean by home? This, like most questions relating to social life, will be answered according to the particular notions and customs of the people who are consulted. The fathers of the Jewish nation would give a very different idea of home from the one we should obtain from Licurgus, or Socrates, or Plutarch. The home of the wandering nomade had but little in common with a New England home; and when it is understood that the Spartan boys were brought up at the public expense, taught to consider themselves children of the people, without the least obligation to their parents, it is evident that the notions of the Greeks respecting social life were far different from our own.

A lecture devoted exclusively to the history of

Home, might be both interesting and profitable, but it would require far more research and labor than we have time for; therefore, we must content ourselves with a single reference to the subject.

The history of home is inseparably connected with the history of woman. It is an interesting fact in the history of civilization, that woman has ever been respected and honored in proportion to the progress in virtue and intelligence. In the first stages of society, she is the slave of men. Her children are turned loose among those of the tribe, receiving no care or attention from their parents, except it be to feed them, which grows less and less as they grow in years, until, even in early life, they are left entirely to themselves, there being no property to inherit. When the people cease their wandering life, becoming permanently settled in particular locations, and acquire property in the soil, they begin to form a national government. This soon assumes so great an interest in their minds, that they begin to feel that every thing belongs to the state. The state owns the people, hence they conclude it should take care of the children. In this state of things the people may be married and given in marriage, and the shadow of virtue may exist; but there can be no such thing as a well organized family institution. Had we time, we think we could show that this was the leading idea of social life among the Greeks and the Romans. The rights of women were but little understood and regarded. They were the slaves of men. It was not expected

that they had any thing to do in giving direction to the minds of the youth, and form to their character. To the Greek, the name of a particular state, as Sparta, or Athens, was the watch-word. It was by reference to their interests in their native city, its honors and its claims, that their orators roused the strongest feelings of the people. Among the Romans, the object of their great interest was enlarged. The people devoted themselves to the interests of the Empire, making submission to law their highest ambition, with but comparatively little interest in separate states. Among either the Greeks or the Romans, we find but little that exhibits much real love for home. It was not appealed to on great occasions; it was not the theme of their best poets; nor do we find evidence in their literature, that home was the center of life.

The first evidence we have of the organization of the family, properly so called, is during the reign of feudalism. Necessity compelled men to select some strong position in which to build their castles, or heavy fortifications. Within these walls their wives and children were protected. It should here be remembered, that, while the feudal lord was surrounded by many individuals who looked to him for food and protection, they were never allowed to associate on equal terms with the family. They lived by themselves, being regarded an inferior race of people. The various systems of society having been broken up at the fall of the Roman empire, every thing became un-

stable and violent. He who had the strength, sustained himself as well as he could, while each one was in danger of being overpowered by a still stronger arm. When, therefore, the feudal proprietor, retiring from the stormy scenes of which his life must have been full—perplexed, weary, and perhaps wounded, would naturally seek sympathy and quiet in the bosom of his family. Here his fierce passions would be hushed, his victories applauded, or his defeats disregarded, while hope was whispered in his ear, and his heart inspired with new faith and courage. He may have been coarse and boisterous in the camp, but here every thing tended to awaken the purest and noblest emotions of the soul. In this way, domestic life must have acquired a very great influence. And, as a matter of fact, women, the mother and the maiden, first began to be respected in the feudal family. A place in social life they never occupied before, was here assigned them by an all-wise Providence. Here, then, amid the dark ages of the world, we find the outline of that home which we of New England so dearly prize. To perfect the institution, many changes have been necessary, which time has accomplished. We cannot here trace the progress of “the family,” but merely say: the institution itself had its modern origin in the feudal system, and like every other true system, has perfected itself by time, until now it stands unrivaled among all the institutions of social life in the world.

When we speak of home, we call up scenes of the

liveliest interest. There stands the old mansion, shaded with trees, overrun with evergreen, and hedged in by the lilac and the rose blooming in their season. Here is the play-ground, where we spent the fleeting, joyous hours of youth. In the back-ground are the hills and the woods, through which we wandered for evergreen, or, when grown up to manhood, to be alone, to commune with our own heart in the hours of grief and sadness. There, too, is the little stream on whose banks we spent many of the happiest hours of life, while yonder is the old church and the village school-house, both, perhaps, at first, objects of dread, but which, in after life, became associated with the most pleasant memories. He who, having wandered for years amid the checkered scenes of life, returns to the old homestead, well knows the thrilling emotions that will fill his heart. The strongest, he who prides himself in his ability to control himself, will here be overpowered and unmanned. Luther wept like a little child when he came in sight of Eisleben, his birth-place, on his journey to meet the Counts of Mansfield, for the purpose of settling some difficulty between them and their workmen. He was calm and unmoved at the Diet of Worms, even when the whole populace and that most august assembly were terribly agitated; but, when he first came in sight of the scenes of his childhood, where his heart first began to feel, and his fancy paint the rich and glowing scenes of future life, he was unmanned. His life, with all its varied scenes, its storms and calms, its battles and its victories, and

its defeats, must have rushed through his soul like a whirlwind. Thus it is with all of us. Amid the scenes of by-gone days, our emotions cannot be described, but they can be felt. Have you ever stood on some little eminence that overlooks the places endeared to you by a thousand youthful recollections, and, as you gazed, first upon this, and then upon that long-cherished object of interest, felt your feelings, like storms, rush through your soul? If so, you know the meaning of home. The Jews may have felt thus, when gazing upon their temple; and the Romans, while listening to one of their political orators, but never while visiting the scenes of their childhood.

Home, then, is a location. It is where we were born, or reared, or lived, or where our kindred are buried. To us, it is the choicest spot of earth, hallowed by ten thousand pleasant recollections that can never die. The remembrance of our youthful sports and happiness, a parent's love, a brother's kindness, and a sister's sympathy, invest every tree, and shrub, and flower, every rock and hill, and stream, with a loveliness that no art can reach.

Home is made up of a choice circle of friends. There our kindred dwell; father, mother, brother, sister. Here there is no room for selfishness, no chance for rival interests. All hopes, aims, and hearts are one. Each member has his allotted place. Each one moves in his own circle, seeking in all things, to make the household happy. Here, the hurtful pas-

sions are checked, while all that are kind and true, are cultivated. Here we first learn true obedience to him who has the right to command, and here our heart begins to open under the sunshine of true affection.

Home, then, is a fountain of love and sympathy. Being beyond the changing scenes of life, it never fails. Let the world frown, let friends disown or baseness perplex, here we find those who love to listen to our complaints, and share with us our sorrows and our joys. You cannot weary a mother or offend a sister, in unburdening your entire heart, and giving expression to your deepest feelings. Nor can we boast that we need no friend to sympathize with us. No one can live entirely within himself. We may bear much by manly fortitude, but, after all, the most stoical and secluded often feel the need of devoted friends. Now there is no friend like a mother! Though she may be dead even, no one has more influence over us. Her words are remembered, and her expressions of affection and kindness cherished with almost religious devotion. Hence, the orphan who can remember his mother, has a home in the scenes of his early years. So, too, those who are separated from their connections, may have a home to which they look for sympathy and kindness. Those who separate themselves from their home, seeking to forget the scenes of their early days, bidding defiance to the world, and steeling their hearts against every kind and tender feeling, will grow up vicious and savage as the tiger. We should be manly, but true manliness can

not exist without pure and kind emotions and feelings. Here, in the bosom of the family, around this fountain of love and sympathy, we must gather for the cultivation of all those feelings indispensable to true greatness.

Home is a shelter from storms, the retreat of the disabled, the lodging place of the weary. When overtaken by the storms of adversity, how natural to put into this port of peace and love. In every reverse of fortune, home, while it lasts, is open to us. When sick among strangers, who has not longed for the aid of her who cradled us in her arms, and watched over us in our first years? Who does not wish to die at home? To be sure, when the breath is gone, our bodies are but dust; still, while living, it is hard to think of being followed to our graves by strangers alone. He, also, who is pursued by the enemies of his happiness, will find assistance in the counsels of a parent. Their experience is more extensive than their children's, and they live to do them good. There are those, who, when in want or difficulty, will flee to the bar-room, or to the various places of amusement which are usually the gate-ways into the fields of vice and crime, for protection. But, let me say: when you are weary of the world, when discouraged and ready to abandon some noble enterprise, go to thy mother, and listen to her words of hope. They will inspire you with faith and strength. Should you ever be overcome by temptation, go with your bleeding heart to your father; his counsels will be just and safe.

Make home like the shelter of a great rock in the midst of a desert, or a strong, impregnable fortress, to which you may flee, when beset with danger, and you are safe.

Home is the garden of life. Here are cultivated the sweetest flowers, and trees that bear the richest fruit. What heart can grow up unkind and unfeeling, under the gentle, watchful care of a devoted mother? What son, constantly under the influence of an upright, kind, and generous father, can be otherwise than good and noble? We here learn the necessity of good and wholesome laws; how, then, can those who are taught obedience in youth, ever become unfaithful and dangerous citizens? Those who have been distinguished in life, distinguished for goodness or greatness, the sage, the hero, and the apostle, began to be great at home. Within this circle we find the budding of their future life, for, in reference to each, it may be said, as of Cowper's oak,

"Time was, when, sitting on thy leaf, a fly
Would shake thee to the root—and time has been
When tempests could not."

Every true man is, in youth, what they are sure to be in later life. Under the fostering care of those who love us, a direction is given to our feelings and thoughts that but seldom change. Under the guidance of a fond, ambitious parent, some object is pointed out, first, perhaps, but dimly seen, to gain which, we are constrained to consecrate our life.

Here, also, if any where in life, we begin to feel a love for virtue, perceive the dignity of truth, and be conscious of an aspiration for future greatness. Childhood may be life's period of play, but it is also the budding time of life.

These thoughts, and many of a similar character that might be suggested, are clearly illustrated and fully corroborated, by reference to the history of the great and the good.

It is said of Alfred the Great, he who stands at the head of English biography, a man who was skilled in the science of government, a proficient in philosophy, history, geography, astronomy and botany, an extensive author, an architect and a good workman in gold and silver—and all this is the morning of science and literature—owed all his intellectual cultivation and true greatness to a trivial circumstance that happened in his family when he was in his twelfth year. His step-mother was sitting, one day, surrounded with her family, with a manuscript of Saxon poetry in her hand. She proposed it as a gift to the one who would first learn to read it. The elder princes, one of them a king, the others in mature youth or manhood, thought the reward inadequate to the task, and were silent; but Alfred, captivated with the thought of obtaining information, when he was sure she was in earnest, took the book with a smile, and soon learned to read it. Here, a direction was given to his mind that never changed. Here is the budding of his code of laws, his trial by jury, his arrangements for enlightening

and civilizing the whole kingdom, and that noble, immortal sentiment expressed in his will, "it is just that the English should forever remain free as their own thoughts."

Washington, not only the father of his country, but the head man of the race—he who stands forth a model for integrity, virtue, nobleness, magnanimity, true greatness, and piety—he whose equal, save Christ himself, has not been born of woman—was made what he was by the skillful hand and holy influence of his mother. Had he not been prevented by the pleadings of her noble heart, he would have entered, at the age of fifteen, as a midshipman in the British navy. This was the turning point of his eventful life. There is a similar crisis in the life of each of us, which is like a spring, on the summit level of an extensive region, a chip or a piece of moss may turn it in any direction, until a channel is formed that is the commencement of a mighty river. To the judgment, therefore, of a mother, our present political enjoyments and our future greatness, as a nation, may be traced.

Milton, in the full consciousness that home had made him what he was, in anticipation of uniting with his father in a brighter, better world, sung :

" We too, ourselves, what time we seek again
Our native skies, and one eternal now
Shall be the only measure of our being,
Crowned all with gold, and chanting to the lyre
Harmonious voice, shall range the courts above,
And make the starry firmament resound,"

And Linnaeus, who gave a classification and nomenclature to the three principal kingdoms of nature, a man well worthy the profound respect he secured from the first philosophers of his day, and the admiration to which he has ever been held by the lovers of nature every where, grew up amid

“Queen lillies, and the painted populace
Who dwell in fields, and lead ambrosial lives.”

Richard Baxter, the English Demosthenes, received the directions in which he attained such eminence in after life, from his farther's turning his attention to the historical portions of the Bible.

The nursery in which the mother of Dr. Dwight reared her son, was his school-room. Under her tuition he became skilled in the elementary branches of knowledge. And Cecil said, “I detect myself, to this day, in laying down maxims in my family, which I took up at three or four years of age, before I could possibly know the reason of them.”

We have not time to speak of others, nor is it necessary, for here is abundant evidence that home is the garden of life. With proper care, the choicest plants may here be reared, that, in time, may be transplanted amid the plains, or along the streams of civil or social life, where they will grow up and bear abundant fruit. On the other hand, if neglected, and suffered to grow up to weeds, it becomes the very hot-bed of every evil passion, and the most cruel curse of the world.

Let us, for a moment, glance at the moral influence

of home. The family institution has divided society into separate and distinct portions, each of which has a center of influence, a common object, and walls for its own protection. Here, incentives are felt for noble, manly action, reasons enforced for being virtuous and good, and checks placed upon the baser passions that could not be hoped for, were the first divisions of society organized on a more enlarged scale. Suppose we turn all loose, like the beasts of the field, to manage for themselves, without the counsels, the love and restraining influence of home, how long before society would be unendurable? We shall find it true, the world over, the ignorant and the vicious have never known the blessings of a good home. There is nothing more demoralizing than to crowd fifty families together into one building, compelling the children to play together in the street with the vicious. Home has no attraction for such beings. It is never sought, only for food and shelter. While our legislatures permit such things, they are compelled to build poor-houses and State prisons in another part of the city, for the purpose of perfecting their system of government. The moment we have turned the young man from home—severed the last tie that bound him to that sacred spot—we have entered him, as a student, in the high school of vice, where he is sure to make rapid improvement in every species of crime. We are all so constituted, that example has far greater influence over us than precept. Hence, all men form their character after some model, rather than from the

truth developed by abstract reasoning. The name of Washington will excite far more enthusiasm among our people, than the exhibition of the truths he stands for, or embodied. There is every thing in a name. Beside, we all love praise. We live in the smiles of our friends. We need their approbation to cheer us on, and strengthen us against temptation. Hence, what hope have we for the young man that is turned loose into this selfish and cold-hearted world, without the influence of home? He has no one to live for, no one to share his joys and his sorrows, no one to cheer and counsel him. If he ever makes a man, has he not to brave a thousand dangers, and struggle against a thousand difficulties, of which all others are ignorant? Is it safe, is it humane, to suffer individuals to grow up in this way, where not one in a thousand escapes destruction? In the light of these facts, are not those young men, who, having but little love for home, seek in other society the pleasure and amusement their natures demand, and home, only as the horse his manger, for food, in imminent danger? We have, then, only to inspire young men with the love of home, make them feel that in their home,

—“ The spirit of its love is breathing
In every wind that plays across their track ;
From its white walls, the very tendrils, wreathing,
Seem, with soft links, to draw the wanderer back,”

to guard them against the greatest dangers of life.

Young men must have amusement. It will not do

for the old man who has lost the fire and vigor of youth, to regulate the social life of the young after patterns that suit his taste. The moment you place our young people in this straight-jacket system of social intercourse, their spirits will grow old and decayed, making them unambitious men, or a reaction will take place, that will result in a vicious, criminal life. "Fire is a good servant, but a bad master;" so, the passions controlled, are indispensable to our success in life, but in our efforts to control them, we may put them out entirely, or increase their strength till they are past restraint. It becomes, therefore, an interesting question, what plan shall be introduced by which our young men can obtain the recreation and amusement they require, without endangering their moral character?

Shall we open the theater and bid them enter without restraint? This, no man, with the least foresight and correct moral principles, would sanction. The theater has ever been a school of vice, depending, for its support, on ministering to the lower passions of the human heart. We admit that, in many plays, we may hear expressions of the truest patriotism—witness exhibitions of the purest virtue, and receive lessons of sound moral instruction—but it is abundantly evident that the success of every "engagement" depends entirely on exciting and feeding those passions which, by becoming predominant in any mind, will result in giving a false coloring to the varied scenes of life, and in creating a one-sided, deformed character.

As soon as an individual becomes a frequenter of the theater, he loses all relish and taste for the sober realities of life, living in a world of pleasant dreams and beautiful visions. This unfits him for labor, to sympathize with real suffering, to feed the hungry, and minister to the wants of the needy around him, while it is sure to excite pity for the criminal which will blind the eye of justice until all distinction between right and wrong is obliterated in the mind. This is the effect upon the upper class that sustain the theater. But fully imbued with this spirit, they easily descend into the "pit," where they are soon fitted for the "third tier," and a life of dissipation and crime.

Shall we organize clubs, each composed of a few young men, and invite all in this way to spend their evenings, lengthened out, perhaps, into the morning, in play at cards and drinking wine? Or, shall we counsel our young friends to seek their necessary amusement in novel reading? By adopting the former course they are sure to become dissipated, lose all love for every pure and innocent amusement, form habits of idleness and vice, and end their career in a life of infamy and crime; while the latter course, like a life in a theater, will result in giving too great prominence to the sentimental feelings, and in creating a distaste for all real life.

What, then, shall be done? Where shall we find natural, healthful aliment for these youthful passions? Where can we hope to cultivate every faculty and feeling of the human soul in harmony? In what sit-

uation can we place our young men where they will be contented, and grow up rapidly into full grown, well-proportioned men? We answer, in the quiet, happy home. Here, home being regulated as it should be, there is room in abundance for the gratification of all proper desires for amusement. There you may read or converse with those who will love to listen to you. There also you will find those to whom it will be safe to confide the many thoughts and feelings that now struggle for utterance, which, if they do not find articulation there, may in the ear of some one who will betray you. When you feel the need of the increase of numbers, your friends are easily invited to spend an evening with you. In this way you may be able to gather around you a choice circle of friends, in whose society you will find all the amusement you need, while they will affect you in many respects, as so many members of your own family. Even if you are poor, home may be as pleasant as though you were rich, and indeed, there are many reasons to make it more so. The rich man's son is never urged by want to invent schemes to make his kindred happy. He is lived for, while he lives for no one. But the poor man's son is urged by a thousand considerations to labor for others' comfort. He feels that every blow he strikes, counts one in favor of his parents' happiness. Here is real luxury that satisfies all desire for amusement.—Nor is this all imaginary. Such cases are daily occurring under every man's observation. When we see young men thus seeking the pleasures

of life in making provision for an indigent parent, we reckon them among the most worthy and respected of the next generation.

This subject has a practical bearing. There is much in the society of the present day to alienate the hearts of men from home. Every thing goes by excitement, and is done on a large scale. The former systems of regularity and stability are broken up, and the people not only travel by steam, and send their thoughts to their distant friends on the wings of the lightning, but the whole routine of life is performed in the same hurried manner. The notions and habits of the past generation are too staid and too slow to suit the fiery spirit of the present day. Men are not contented to grow rich, to grow in wisdom, and scarcely in statue, but they must jump from poverty into princely wealth, from a state of ignorance into men of great learning, and from a child in leading strings into a full grown man. Is it therefore strange that home should be neglected? There is, however, a partial love of home still remaining, which exhibits itself in a desire to seek pleasure at home when a competence has been acquired; but few seem to love home for its own sake. Most men occupy all their time in the counting-room or work-shop, laboring for the means to make a good home. Here is the difficulty. The love of money is the root of the whole matter. It is not the home we now possess that we love, but an ideal home we hope to secure; a home of wealth, of ease and sensual pleasure. Now, suppose

we gain our object, at middle life, after all our habits and notions are formed unchangeably—formed amid the hurry and excitement of business, shall we be contented with the still and quiet home? We may have wealth and luxury around us, but this will not satisfy our craving desire for excitement. The consequence must necessarily be, that artificial means will be resorted to, for this purpose, which will result in the neglect of home, the dissipation of the mind, and the corruption of the heart. Home must be loved for its own sake, for the sake of those who compose the household, otherwise it is of but little practical benefit. In such a home there is real pleasure which should be enjoyed day by day. We should thus live for the home we have, not for the one we may never gain. He whose enthusiasm is enkindled in reading the description of some old feudal castle in which is sketched some glowing scene, made up of family pride, family devotion and parental love, while he has no love for his own humble home, however much he may boast of his pure sentiments and refined notions of life, is a heartless, sham existence. Is it not, therefore, evident, that we need, in this country, more family pride and love of home? We should make home our earthly paradise, and feel a pride in its existence, and joy in its prosperity.

Such views and feelings respecting home will serve as a strong restraint on our vicious propensities as well as an incentive to good and noble action that would otherwise be lost. What young man, who really

loves his home, can live a life of idleness, and spend his hours with the vicious and the abandoned? Can he, with a mother's eye upon him, plunge into scenes of vice and dissipation? Can he sink discouraged, amid adverse circumstances, so long as he will listen to a sister's words of hope? Can he be irresolute and effeminate with the example of a good and pure-minded father ever before him? Will he ever blush in the presence of the rich, and when slighted by the fashionable aristocracy, because he is required to devote himself to hard labor, where, by such labor he is making the hearts of kindred happy, and the home of his early years a paradise? No! the love of home will protect you against every enemy, make you happy and respected. Hence, though your home is in a hut, take pride in cultivating a love for it, scorning the idea that wealth alone can make it pleasant, and pity those who despise the poor. Be firm and courageous in standing up alone, if you must, against all their false notions and false opinions of this "almighty dollar" world, and you have secured yourself against a life of pain and sorrow.

Home must be made the center of life. Every man has a center of life; it is the object of a worthy character for which he lives. The design is to secure pleasure and happiness. One man may devote his entire energies to the acquisition of wealth, feeling that his happiness depends on his success; he gathers every thing around this point—here he lives. Another man seeks the same thing in clubs, in the theater, or

in the various places of amusement. He lives only when reaping the fruit of his toil. Every thing else is insipid—nothing else has the least charm. Still another seeks the same object, in some other way. Home, to all these classes of men, is never sought, only as a place for food and sleep. The miser, returning from his daily business, is completely jaded out, so that he **has** not the ability, even if he had the disposition, to contribute a single mite to make home pleasant. Whether it goes well or ill, in the household, it is all the same to him. He sits down by himself to dream of some favorite speculation, important investment, or guesses what news the next steamer will bring from Europe. Now let this man be stripped of his wealth, or threatened by enemies, he has no shelter from the storm; he is compelled to bear the buffetings of life alone. Let him become old, diseased, or in any way unfit for business, his inability to bear the burdens of life makes him peevish and fretful, so that, instead of being a blessing, he is regarded a burden by his relations, who are usually glad when the time comes for the division of his property. He dies unblessed, unwept, and is soon forgotten; his children grow up alone, without habits of economy or industry, with passions unbridled, receive their share of his hard earnings, become dissipated, squander the estate, and die vicious and poor.

This is the history of thousands. Let us profit by their example. Whether rich or poor, we can make home the center of this world's attraction; we can

make it pleasant and happy ; we can obtain, from this source, all needful pleasure and amusement. No man should, and if we consult our true happiness, we never shall, engage in business so as to disqualify us for rendering our homes pleasant. One great difficulty here is, and the same is true in reference to all our social progress in this country, our people have too much to do,—or, at least, take upon themselves too much business and work. To illustrate this thought, let us refer to the system by which the labor in our factories is performed. Those who labor there, are crowded and hurried from morning till night, having no time for social intercourse, to walk abroad amid the fields, or for mental improvement. The consequence is, they take the hours of night, when they should be asleep, for social amusement. Alone during the day, with but a short time to spend together in the evening, the tendency is to create undue excitement, while the number that are thus necessarily brought together, with the same elastic spirits, inflame the passions until they are often beyond control, so that there is danger, not only of undermining the physical system, but of corrupting the heart. The same is true among apprentices and clerks in our large cities. Intent on pleasure, after confinement for twelve or fourteen hours out of the twenty-four, they collect together in the midnight revel, in the theater, or club room, where habits of dissipation and vice are formed, and a distaste for sober, moral life, created.

If you would guard against these dangers make

home the center of life ; seek for your chief amusement there. This will not preclude social intercourse with your friends, nor of attending those places of amusement that are of a decidedly moral character. Never overwork yourself, so that you will be obliged to seek home merely as a resting place. Gather around you a thousand little comforts that shall be to you as so many lovely attractions. Invest *your own home*, not that of the feudal lord, with romance, until a thought of it shall awaken in your heart the most pleasant memories, and stir within your soul the deepest and purest feelings. Live for those around you, and you will accomplish more than most men have ever done, to bless the world.

Let home inspire you with the highest ambitions, and excite within you the noblest feelings. We have no disposition to call back the days of chivalry ; we would not go back in any thing, but we are unwilling to lose what of good any period of the world possessed. Now loving home and making it the center of life, we shall possess all the chivalry of a knight of the middle ages, without any of his false notions and errors. We should cultivate the feeling that we can live for no higher worldly object than home. As soon as every family in the nation becomes what every family ought to be, we shall have a good government with wise and just laws. Most men mistake in their objects of ambition ; they aim at their country's welfare, to secure fame in some great enterprise ; but when we have made our home a model one, we have moved

the world. Not only this, but we have put in train a class of means that will carry our influence down through coming time, increasing like a river as it rolls on toward the ocean. But few men can ever hope to gain a world-wide fame, but all may so live as to leave their impress on the ages as they pass over their tomb. Be assured, then, that you are not wasting your life in devoting it to make the few around you happy and good. You may, in the providence of God, be called away from home. Thy lot may be here, while the home of your youth is far away—but forget not that holy spot; live in daily communion with its vines, and trees, and streams. Let it be your highest ambition to merit the approbation of those who love you. Let its influence guard you against the snares and temptations of the world. Let the contemplation of the scenes of by-gone days awaken within your heart the noblest feelings and the most heroic purposes. This is not childish, it is manly and noble; the most exalted men in the world's history have ever felt proud to acknowledge themselves susceptible of such pure emotions. Live, then, to be an honor to your family, guarding against that which will disgrace your ancestry. Be an example to those who shall follow you in the same line. If you have no name among men, make one that shall command the love and respect of the world.

The time may come when you will feel the need of leaving the home of your childhood and building one for yourself. There is need of great care and

wisdom in so important an undertaking. Appearances are sometimes deceitful. In your choice of a companion for life, be not captivated by that which will fade at noonday. Be not dazzled with the glitter of wealth, for, as we have said, that alone can never make a happy home. And of what service is the angelic being, with her bewitching smiles, while ignorant of every thing except in the fashionable chit-chat of the day, amid the stern realities of life? She may be admired, so may the butterfly, but both are equally worthless. Here, then, if any where, we are required to exercise our better judgment and discretion. Of course, no man should marry without true affection; but this idea of loving a mere shadow where it is contrary to every interest, to common sense and true wisdom, is absolute folly. All true passion will harmonize in its expression with truth and reason.

But the subject suggests a thought to which we desire to call attention. In our contemplation of home, you have doubtless perceived there has been a very great change in this department of social life, since the beginning. It is also evident, that the family institution in this country, and in England, is far more perfect, and productive of far richer fruit, than among most other nations of the world. The question that is naturally suggested is, who, or what has made us to differ? Has it been brought about by man's wisdom? Why, then, do we not find the outline of a more perfect home given by the world's wise men? Is there any thing among the nations that have been

left without education and true religion, that bears the least resemblance to a good home? Or has this been accomplished by our legislatures? But how could they, or our wise men, feel the need of improvement here, had not some external influence been brought to bear upon them? Left to themselves, does not the history of every people prove that they never make the least progress in civilization? Something must be introduced to awaken feeling and thought, thereby renewing and remodeling the whole system of society. What is the influence or the power that can affect all this? Evidently it is a pure Christianity. This has made us to differ from the benighted heathen in the particular under consideration. It has purified the heart and reformed society. It has elevated men from the depths of vice to a pure and virtuous life. It has divided the nations into families, binding those together who are dependent on each other and have a common interest. It has destroyed infanticide and fratericide, while it has humanized the race, so far as its influence has been felt. It has made us love one another, the world, and our kindred more. It has calmed down the stormy feelings that can never be gratified except in scenes of great excitement, refined our natures, and made us in love with a quiet home. How grateful, then, ought we to be, to a kind Providence. He has watched over this nation from its infancy. He prepared the way for its organization. He gave us wise and virtuous ancestors. He was the God of the Puritans. When, therefore, we look back and trace all

the blessings of a good home to this source, let us remember that it was He who rules among the nations that made them what they were.

In the contemplation of this subject, we may have been delighted and pleased; but there are those in whose minds it will call up sadder scenes. There is a bright and a dark side to this picture. To illustrate this thought, let us read the poet's thought of home.

“ How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view !
The orchard, the meadow, the deep-tangled wild-wood,
And every lov'd spot that my infancy knew ;
The wide-spreading pond, and the mill that stood by it,
The bridge, and the rock where the cataract fell ;
The cot of my father, and the dairy-house nigh it,
And even the rude bucket that hung in the well.”

These expressions are the articulated feelings of every heart. Their naturalness and truthfulness have given them immortality. Every man loves, and ever will love to read them, for they are his out-spoken-self. But, in whose heart will not a recurrence to these scenes of our childhood awaken the saddest memories ? Where now are our kindred ? One after another have been followed to the grave, while we alone are left of an extensive family ; or, at least, in the church-yard sleeps a sister, mother, or a brother. As often as the mind wanders homeward, scenes in which they mingled, will be brought before us. The unbidden tear is not unmanly, nor the sigh that comes up from a sad heart, evidence of effeminacy. Never

forget thy kindred. Remember them while the cold wind sighs o'er their tombs. Cherish the memory of loved ones. Let their example inspire you with faith and hope. Live to do good; be true and virtuous, and the time cometh when you may unite with your family in the unending song of praise in heaven.

LECTURE IV.

CLAIMS OF THE TIMES ON YOUNG MEN.

The times—A day of change—Restlessness under restraint—The demand of true men—Conservatism and aggression—looking in the direction in which time goes—Living on a large scale—Faith in great principles—Comprehensiveness—The best time is the present.

LIKE the two hundred of the children of Issachar, in the contest between David and Saul, who, understanding the times, and knowing what ought to be done, were made the commanders of the army, those who have a correct and full knowledge of the times in which they live, will possess a commanding influence among men. This, in connection with the fact, that in this knowledge is found one of the most important elements of success in the varied labors of life, gives no small importance to the subject of this lecture.

What of the times? This inquiry is far more important to us, than that respecting the past, which has been urged with so much interest during the last few years. The past has gone. We may hear, for the listening, the moaning of the wind as it sighs o'er

its mouldering grave, or through the vaulted roof of its ruined temples ; but it has no music except for effeminate souls. Time, to which every true man gives heed, points not that way. The present is with us, and every consideration is urging us to understand its peculiar character, and make the most of it.

The present is a day of change. Former systems, even those the most venerable from age, are breaking up and fast losing their hold on the public mind. Every thing is in commotion. Society, in its transition state, is moved to its lowest depths. Like a ship, broken loose from its moorings, human society drives onward indifferent both to former laws and the cries of men. There is no one thought or principle yet developed, that is sufficient to take the lead, or serve as a nucleus, around which a system may be formed in which the several separate elements can be united in harmonious action.

The cause of this may be found in the fact, that the human mind has been unfettered and sent out to survey the whole domain of thought—as has ever been true in similar cases in the history of the world—before a system has been created by which its movements may be regulated and directed. There is zeal and labor in abundance, as in the case of a sprightly child ; still, but little real good is accomplished for the want of forethought and sound judgment.

There have been periods when a few individuals starting up, have, by the activity and strength of their intellects, not only astonished their own generation,

but are even now regarded with wonder and admiration. In the violent movement of the times in which they lived, they were thrown into positions where it was impossible to be idle. Being the embodiment of their own times, their mission was to give articulation to the thoughts and truths that were burning in the hearts of the people. But now each man has become a true hero in his own estimation. The people begin to think and investigate for themselves. And never were our intellectual efforts more eminently practical. The object of every investigation appears to be, to remove the ills and increase the blessings of life. The husk, or the covering, is nothing; we demand the kernel. Nor is this intellectual progress to stop where it is. Systems are scarcely perfected by which the advancement in general intelligence will be far more rapid and permanent. The ends of the world have been brought together by our steam-boats, rail-roads, and telegraphic wires. This will not only create an honorable rivalry among literary men in different nations, thereby giving a new impulse to intellectual effort, but, by increasing business, the world will become still more thoroughly alive. We have only to set the human mind in motion—to start into life the simplest thought—to place man, with sails set, within the trade-winds of the ocean of life, where his progress will be safe and rapid.

Growing out of this state of things is the restlessness under restraint, that is so apparent in every department of life. The mind unfettered, is impelled

by its own inherent elasticity, to extremes. It requires years of the hardest and most patient labor, to give men freedom under law—freedom in the harness. He is like the untamed horse, the moment you begin to check him with the bit, he is restless, and, unless held by a firm hand, soon becomes ungovernable. Society is now undergoing this process of taming, or conforming our free minds to a new system of life. Hence, it is not strange that with many, the ideal of perfect civil liberty is unbridled license, and the right of private judgment the privilege of thinking as we please, whether with or without reason. They also seem to feel themselves above law ; hence, for the least offence, they are ready to take the law into their own hands and inflict summary justice upon the offender.

In the breaking up of our various systems of life, while each individual possesses independence of thought, society has been divided and sub-divided, until now about every man stands as the only exponent of his own sentiments. Religious sects are multiplied, and societies for the amelioration of human nature have already become legion. There appears to be no common ground on which men may unite. They were never more in earnest in seeking this union, but the moment they come together, they are repelled from each other. Evidently, the great principles on which the several departments of society should rest, are not definitely understood ; nor is the system created in which the opinions and doctrines of men, in their advanced state of civilization, are to har-

monize. We have been lifted up from the past into a more elevated and extended region, where every thing is strange, new, glorious, and great; and, before a new path is marked out, in which we are to go up to still higher regions in life, no wonder some men are restless, while others are sufficiently unwise to rush forward, crying, "lo, here is truth," and, at the same time, sneering at old time for his apparent dullness.

It is interesting, in many respects, to watch the movement of things at the present day; still there is sadness in the scene. It reminds one of the breaking up of a river in the spring. The waters have gradually and noiselessly risen until the ice is covered. It bends under the heavy pressure, and now and then opens for a few feet—still it resists the strength of the rushing current. Underneath, the water, full of rubbish, is grating it away, thus weakening its power of resistance. Soon you hear a low murmur like distant thunder. As far off as the eye can reach, you perceive the ice, broken into fragments, is moving down with great rapidity. It comes grating, rolling, and thundering along, here thrown into vast heaps upon the shore, then striking the butments of a bridge, tearing away the entire superstructure, as though it was no more than a feather's weight, until every piece of the former element is broken up still finer, and at last dissolved into the liquid state. How many men, in the present state of society, we see, like the pieces of ice, no longer able to maintain the surface of society,

are drawn under by some small counter current, or forced along without mercy, by the increasing strength of the swollen river of life! Every day we are obliged to see fortunes scattered, hopes wrecked, and hearts broken. Amid the violence and changing scenes of the times, there will be, necessarily, many circumstances constantly occurring for which we can make no provision. While, therefore, we may not be able to point out that course of life which will ensure success in every trial, we will suggest a few things of a general character, with a knowledge of which, you will be able to guard against many unforeseen difficulties, and, as a usual thing, obtain the victory in every contest.

The times demand that we should be true men. We have already defined what we mean by true manliness. It is, in a word, to develop the inner man until we feel its power and acknowledge its authority. It is ceasing to follow impulse, and beginning to follow reason. It is placing truth at the helm of the mind, which alone is able to direct us with dignity and safety. It is to live for a high and noble purpose, turning our eye in the direction in which time goes, and marching straight on toward the position we were created to occupy.

Who, but such men, will be able to give a right direction to the fiery thought, and hold themselves and others from rushing into every error and extravagance? Who, but such men, can be firm and unshaken amid the wildness of the present storm?

What other man, in giving commands to himself and to those around him, will be heard and obeyed? The time, as we have seen, is past, when we may safely trust to old surveys and old charts. The ocean of life is to be resounded and remapped. The world is venturing out into deeper waters and into hitherto unknown regions. Hence the demand for men who are able to make improvement without destruction—men who can hold on to what has already been gained, while they prepare the way for advancement.

It is therefore evident, the times demand that, in each man, the conservative and aggressive principle should be harmoniously united.

The conservative may be as strictly an ultraist or fanatic, as one whose watch-word is aggression. The proper meaning of conservative, is a disposition to maintain the present order of things. The partizans of the Pope, and the Pope himself, in the days of Luther, were most strenuously conservative. They sought by every possible means to maintain their religious system that had stood for ages. Their ultraism is seen in their attempts to sustain that which was every where crumbling to the ground, and which, should it be continued, would prove most injurious to the world. Conservatism that will result in more injury than good, is ultraism. He is as truly a fanatic, who, for the purpose of preserving his physical system entire, should refuse to have a putrid limb amputated, as the man, who, from some sudden freak, should insist on the amputation of a sound one.

By strict aggression, we mean ultraism in the extreme sense of that term. The real aggressor has no regard or respect for the past, or the present, in the formation of any system, or for its bearing upon society in general, but simply for its adaptedness to secure a single object that happens to fill his mind. He exhibits many noble traits, but like the impetuous, daring warrior, who rushes on against the opposing foe without plan or order, he is sure to fail of his object, and destroy himself. It would be as difficult to choose between the conservative and the ultraist, as between two ships, one of which, having full ballast and no sail, cannot be moved from the wharf; while the other, having full sail but no ballast, will be sure to capsize in the first storm.

We find, in almost every community, and in every department of life, one class of men ever planning some aggressive movement, while another class fear and dread change. Now it is abundantly evident that whatever has been gained must not be lost but, if need be, defended at almost any sacrifice. Our fathers were good and noble men, and the machinery by which they sought to secure their wants, was the best they could invent. To sneer at them is sacrilegious, to abandon the territory they gained, most dangerous; while, to refuse, from a sacred regard to their memories, to make aggressive movements in any direction, is to voluntarily abandon the richest and most extensive portion of the world to the enemy. Here, then, in defending and maintaining the truth that has been

developed and established in the past, is the labor of the true conservative, while, by making war on the surrounding regions, thereby adding new territory to the kingdom of truth, all our desires for conquest may be gratified. The mere conservative can defend what has already been gained, while those who seek nothing but conquest, will leave the conquered territory to grow up to weeds; but, unite these two principles in harmonious action, and we have the very men we need—men who will guard the truth of the past, while they are pushing their victories in every direction.

We should be prudent and cautious, but fearless. We should never suffer our prudence to bind our feet with fetters, but direct our footsteps in the path of truth. Be cautious; take no step till you feel the solid rock, but, when you do find it, move on without fear. Whatever is presented, investigate it for yourself. Take it apart and examine each portion by itself. Always separate the wheat from the chaff, and blow the chaff away. Sneer at nothing, for there is something good in every thing. Be as careful and not receive what is merely professedly and apparently true, for, by so doing, you will plant your system all full of the seeds of error.

You will have need of these principles every day. To-day, you may be urged to embark your all in some fancy scheme—to-morrow, to administer some patent remedy to your sick child. To-day, you may be listening to some moral reformer who promises to free the

world of all evil by remodeling society; of all religious sects by the creation of one more; or to bring about the latter day glory by the introduction of some new system—to-morrow, you may be urged to gain the army that is about starting on a pilgrimage to the past, for the purpose of finding the land of rest and promise. To-day, you are met by a friend who promises to make you suddenly rich, if you will give him permission to set up in your shop a machine for rolling iron, making needles, or planing boards,—to-morrow you receive a note inviting you to attend a meeting of gentlemen who propose to form a company to work some copper mine, or purchase Western lands. Thus you are met in every corner with something new. The physician, the minister, the statesman, the farmer, the cobbler, the carpenter, and the loafer, each has some new invention to facilitate the business of his calling, recommended, perhaps, by the best names, and cried up by the tongue of insolence as being superior to any thing ever before invented.

Now suppose you become satisfied there is nothing new under the sun, reject the offer of every new invention, and continue to hammer out your iron and plane your boards with your own hands? Your neighbor purchases the machinery, which is soon put into full operation. His labor is greatly lessened, while the amount of work done is more than doubled. He puts down his articles fifty per cent, and yet grows rich faster than before. You, fearful of change, priding yourself in following the paths of your fathers,

soon feeling that you are not able to compete with your wise neighbor, give up your business and live in poverty. On the other hand, suppose you receive every new invention that is recommended, instead of prosecuting your business, your whole time is employed in tearing down your works and putting in the latest improved machinery. Your stability consists in a regular and constant scene of changing—your chief gift consisting in a stable changeableness. Now what is wanted is, that we shall not fear improvement, nor let its desire become a passion, so that we shall live in a constant change. When you find some new medicine advertisement, before using it, examine it. Be not afraid of it because it is new, nor swallow it for the same reason. If you listen to a lecture, or read a book, be careful that you do not endorse it because it happens to be the product of some eminent man. Take it to pieces, and look at it in all its bearings and connections. If it is true, receive it and make it your own. Be not afraid to endorse it, if true; be as fearless in condemning it, if false. Do not run after new things, nor run back to the old. *Run* no where. What comes along that is right, take with rejoicing, letting the rubbish float down stream. Scorn a pure conservative as you would the devil; flee from a pure ultraist as you would from scorpions. But, let these two extremes meet in your heart, every action will be characterized with firmness and dignity. The same will also give you great self-command that will enable you to hold yourself still amid the most

exciting scenes. You can neither be thrown from your balance, nor taken by surprise. While others tremble, you will be firm ; when others are sad and discouraged, you will be solemn and confident ; and when others are unfortunate in business, you will be prosperous.

The times, then, demand that you shall dare look, in politics, in religion, and in every department of life, in the direction in which time goes, onward. In consequence of the unstable and changeable spirit of the times, a class of men has arisen during the last four years, and their number is greatly increasing, that, for the sake of bringing back the good old days of stability, is seeking to march the world back to the past. They can see nothing but storms and ultimate ruin in the activity and enterprise of the present day. They may have dared to hope better things at first, but now they are confident they have been brought up out of Egypt to perish in the wilderness. They are usually solemn, conscientious, and wonderfully sentimental. They are, also, prophets, in their way. Full of self-conceit, they are excessively dogmatic, and wonderfully pious. Writing respecting our literature, or of modern literature in general, they speak of it as insipid, puerile, and fit only for boarding-school misses, while that of the ancients is spoken of as possessing dignity, sublimity and strength. The sterling sense and practical wisdom that runs through all our books, pamphlets, lectures and speeches, is evidence to them of our effeminacy, while they are charmed with an ancient au-

thor, and now and then, with a German dreamer, who talks profoundly about learned nothings. In religion, this class were never more numerous and saint-like. They have been able to see nothing in our modern movements but death on the pale horse, battles, revolutions and chaos. These hideous spectre pictures have been their companions so long, their countenances have become elongated, their steps measured, and their voices grum and sepulchral. Every thing new in morals—any new, or more full application of a principle of the gospel to the every-day business of life, affects them as would the touch of death. In their estimation, wisdom died with the past, and they regard themselves as sent to gather up its bones and preserve its numerous relics. You will look in vain for those men in any modern movement to feed the hungry, aid those in want, or send the gospel to the destitute. But you will find them bowing in solemn worship amid the ruins of by-gone ages, or whimpering pious nonsense with the ghosts of departed monks. Alone, pale, and emaciated, they wander through the past, in tears and anguish for its desolations, like the last of his race amid the ruined cities of his fathers.

This spirit is wonderfully popular. It possesses a kind of sacredness and greatness that seems to harmonize with the present state of mental and moral development. A clergyman whose heart is well saturated with transcendentalism which will give him the power to excite a kind of holy wonder and pious

strangeness in the minds of his hearers, is sure to be heard ; and a novel, to be read, must be written in the same spirit.

Let us look at its effect upon individuals. Here is a young man, having become enchanted with this ideal life, grows sedate and grave, while he puts on a prophetic air and talks learnedly of every thing. At one time you will find him pouring over the pages of some moon-struck enthusiast, or listening to the mysterious revelations of a silly clairvoyant ; at another, plotting some visionary scheme for human improvement, confident that he has now obtained what will

“ Shelter, water, culture, prune and rear
The tree of happiness,”

while soon you will be sure to find him a strolling mountebank, if not in a Lunatic Asylum.

Against this spirit you are to guard your hearts. There is nothing manly or noble about it. It is a mere shadow, existing only in a distempered imagination. Turn your face not that way. Time never goes back. Why should we ? Nor does time ever leave her work unfinished. When spring has come, every tree and vine is soon covered with green leaves, and every plant grows up to blossom. To-day, the bud is perfected, to-morrow, the tree is in full bloom, in three months the fruit is full grown, and, in a few weeks, it is ripened. Not for a day, or an hour, has time neglected her task ; hence she has no need to go back. This is all true of nations, generations, and of

the world. Do thou likewise. Be faithful to thyself. Perfect your work day by day. All the real and true of the past, we already possess. We are our fathers, grown up to manhood. Generations are so completely interlocked, that the good of no one of them can die; and we would rejoice if this was not true of their evil. Live, then, for the future; rather live for the present; trying to make the most of your short life, and you are sure to live in all your glory, and with increased influence in coming years.

Not only this, but the times demand that you shall live on a large scale—not beyond your income, or extravagantly in any way—but with a great soul and great ideas. Every thing is done, at the present day, in this spirit. Obstacles, in almost every department of life, that a few years ago, were considered insurmountable, have been removed. We may now visit London in less time than we could make a journey to the State of Ohio thirty years ago. We travel by steam, from place to place, project improvements and manage all our concerns in the same hurried manner and on the same extensive scale. Men seem to breathe easier, and their hearts throb stronger than formerly. A narrow, bigoted soul, has but little chance for life. No one thinks of stopping to quarrel with him, but all drive on, leaving him to consume himself by jealousy and fault-finding. We admit there is danger of recklessness in this daring, driving spirit; but against this we are to guard. Be calm and deliberate in devising your plans, and also in carrying

them out, building all your works on a deep, broad foundation.

What need, then, in every department of life, of men of comprehensive views ! We often find men possessing a good deal of intellectual strength, a good deal of clearness and force, but their vision is so circumscribed, they never feel urged to engage in any great work. They may be admired for their greatness—so may the mountain—but they never will be honored for their great deeds. Engaged in business, their mind is pent up in their trade ; in preaching the gospel, they are unable to see any worth but in their own church ; hence, in the former case, they will make and sell but few articles, while in the latter, they soon become narrow-minded bigots. We need men so far lifted above party interests and every narrow, selfish policy, as to take in at a glance the truth of every subject, so far as it is revealed, and the true meaning of every enterprise. These men will batter down the walls that have been built across the fields of truth, and travel at their leisure through its extensive domains, calling upon the world to follow them.

The times, also, demand of every young man that he shall have faith in great principles. There are great and immutable principles underlaying the whole structure of human society. They are simple, but fundamental, while they may be regarded the life and soul of the world. They are confined within a very small compass, yet they are applicable to every supposable state of things. Like the principles of our

civil government in our constitution, they can be expressed in a few words, when it would require volumes to write out the rules and regulations of the State, which are but their outward manifestation. Every movement of Providence results in giving these principles more full development ; every advance in the arts and sciences is an evidence of their increase in the earth ; and every great revolution has been brought about by their outward growth, and resulted in given them more room for future expansion.

To have faith in these principles, is to have faith in the very means by which the world is to be advanced in civilization. There is no other way to upheave, and advance the world in true progress, but by the outgrowth of the truth. Here are what we call the principles of republicanism, of humanity, and of universal brotherhood, which were unknown, as a general thing, one hundred years ago ; but now we have evidence, all around us, of the tendency of the nations to republicanism, and a practical acknowledgment of the fact, that of one blood we were all created. To have faith, then, in great principles, is to have faith in the movements of Providence. It has required ages of turning and overturning to prove even their existence. They have been thundering through the world undiscovered and unknown, but now, that they may be seen, or heard, or felt, it is for us to give them full development.

A knowledge of these principles will give us almost the faith of Elijah, even when present appearances

are wholly forbidding. The surface of society may be terribly agitated by the movement of truth in that direction; but who, that is ignorant of this fact, will be able to stand firm and unshaken? Without this faith, every thing looks dark, strange, and dangerous, which will cause us to go fretting and chafing our hearts through life; but let the storms rage and prospects darken, he who has faith here, will be confident and happy. We also need this faith to destroy the spirit of complaining, and engage ourselves in dignified labor for the advancement of every good work. Without it, every progressive movement, every exciting event, and every threatened revolution tends to disarm and dishearten. We have only to inspire the heart with faith in these principles that lie at the foundation of society, to destroy the fretfulness of these men, to give them confidence in men and things, and engage them in originating plans for noble and useful labor in which all their faculties and feelings can find room for healthy action. Men who go through this world complaining and groaning over its wretchedness and the deceitfulness of men, live without profit, and they will die without honor.

These, then, are the men the times demand—men of a largeness of soul, and breadth of understanding, and vision sufficiently comprehensive and clear to see the great principles that are forthcoming in almost every direction. We need those who are able to grasp the principle—the all of any period of time, or system of society—and hold it up to the world in all its sim-

ple, natural beauty. The *substance* of any thing is usually simple and contained within a very small compass. Without a knowledge of that, we shall not be able to understand the thing itself. For instance, the *all* of the French revolution, the Reformation under Luther, the American revolution, and every modern movement in politics, or in religion, may be defined in a few words. This is *the* thing itself—the *it* of the whole matter. It makes but little difference what its outward manifestations may be to-day, whether inconsistent or not with that of yesterday—he who has a knowledge of the thing itself will not be moved. His faith is not in the outward appearance but in the inner fact. Suppose here is a general movement on the subject of popery, slavery, or in the shape of an Evangelical Alliance, he, who has the power for which we here contend, will be able to take up the whole subject, spread it out in its several parts, trace their connections, relations, and bearings, and discover the secret spring of the whole matter.

Such men possess a comprehensiveness, largeness, and strength of soul, that is truly noble. They are the world's leaders and rulers. They are not afraid to walk in the direction of time—onward. They care not so much for members as the truth. Nor are they easily discouraged, for they can afford to wait, at least, one generation, for the development and establishment of an important principle. These men are our pilots and the world's hard working laborers. They will leave the impress of their noble hearts, not

only on the generation in which they live, but stamp their likeness on every period of time as it passes over their tomb.

In view of the thoughts already suggested, young men are exhorted to be firm in every thing. Hold on to the position you occupy, until a more elevated one is offered you. Be not captivated by appearances. Never court change. Build your walls of protection of solid argument and mount them with the truth. These walls will never need be torn down, but simply lengthened out and strengthened, as your territory of thought increases. Enter into no engagements, adopt no opinions, unless they have been thoroughly investigated. Be cautious, and move with firmness. Walk erect without staggering every where. Live so that you will not fear yourself, then every advanced step will be sustained by your past life. The ghosts of the departed are not half so frightful as the mishaps and failures of life. These will often come trooping along, when we are in the midst of a most brilliant scene, and we must acknowledge their relationship, even before friends, though it gives to the cheek paleness, and to the heart sickness. If, then, you would walk through life without stumbling, if you would not be afraid to meet any man and look him full in the face, guard your thoughts and your hearts.

And who but the truly brave man can hope for the least success at the present day? Every trade and every department of life is full, so that it is often with no little difficulty individuals can find employ-

ment. If you rush on with the crowd, you are in danger of being crushed to death. If you remain where you are, the demons of ignorance and want will haunt you. Gather up thy strength, then, and seek, like an honest man, thy allotted place in life. Be careful and not be jostled into scenes of dissipation and vice, nor become captivated by some ignis fatuus light, and you will soon stumble into your appropriate position. No man is made for idleness. There is a place for each of us. Be ambitious, then, and claim thine own inheritance. If your soul prays for distinction, struggle for it in an honorable way. Be put down by no one. "Push on, be not discouraged," and let the thought that there is a better day coming, cheer and encourage you.

No period in the world has ever afforded more room for the cultivation and display of true heroism, than the present. There are a thousand difficulties all around you that must be overcome, or they will overcome you. To meet them fearlessly, in full confidence of conquering the whole in your own strength, is to exhibit the truest heroism. But few young men are born to place and wealth in this country, and, indeed, where they are in any country, it is usually to a life of idleness, ignorance and vice. Most of you will be obliged to make your own fortunes, or they will not be made. Now, suppose here is a young man desirous of honorable distinction, or a position in life higher than the one he now occupies! He is willing to labor and labor hard for it, having not the least

sympathy with mere semblance, or outward show. He is penniless and without friends. He offers himself an apprentice to a tailor, but is rejected ; he goes to a shoe-maker or carpenter, but all look upon him with suspicion. What shall he do, give up to discouragement and betake himself to a life of vice and crime ? That is unmanly and wrong. Let him do as many young men in this city, and in other cities all over the land, are doing, engage in any honorable business, rather than starve or beg, waiting in full faith, without fear or shame, until he shall be invited to come up higher. If you have worth, it will be known, nor need you report the matter. The God of Providence will prosper you. He will bring you into notice, and reward you for all your labor. In thus coming up from the lowest to the highest grade in society, is there not true heroism exhibited ? Are not those young men who are thus struggling, alone and unknown, to make themselves a name, as true heroes as the warrior, or the reformer ? Be a hero, then, biding thy time, and, in the temple of truth and honor, you shall one day be crowned with a wreath of unfading glory.

Every thing considered, there has never been so good a time to live, as the present. The race for distinction is open to all. There may be hurrying and overturning and crowding on the road, but it only requires firmness and perseverance to insure us complete success. If you seek wealth, it may be had for the gathering ; if you would be heard in the councils

of the nation, there is the road to the capitol—enter, and follow it ; if you would shine in the literary world, a thousand presses wait your bidding ; or, if you would preach the gospel of Christ to a dying world, the field is open before you. Neither a capital, or a name is necessary for an outfit in any calling. If you would make your voice heard every where—if you would move the remotest portions of the world by some great thought, no time has ever been so favorable. Men have broken away from their old systems, and become sufficiently wise and liberal to hear all you have to say. The future can bring no better time than this. The world is wide, the harvest extensive, and the laborers are few. Choose, then, your own portion of the field, and gather its wealth for your own. There is not only room for the display of all those traits and intellectual powers, that have ever been acknowledged noble and great, but every thing is calling them out. We are nearing an important crisis. The world is soon to enter upon higher ground, and spread itself out into more extended regions. Systems are forming by which we obtain the blessings of life, that will not be broken up or changed again, perhaps, for the next two thousand years. Means are to be put in train, for the elevation of the race, and its advancement in civilization, that will not be altered for many generations. We may have a hand, and voice too, in their construction. We may leave our impress on some portion of them, and our names engraved on their front, where they

will be recognized in coming time. Soon every thing will settle down upon a firm and immovable basis ; not on some old resuscitated system of the past, but on one of a broader and more liberal policy, than has ever yet been known. The channel is now forming, and the waters gathering from every direction, to flow through it. Future generations will live to enjoy our labors, interested only in guarding the institutions we form in this generation. We are more fortunate than they can be, for we are their inventors, their hard working laborers. Let this inspire all to live a good and faithful life.

LECTURE V.

POLITICS.

Authority of civil government—Different kinds of civil government—Progress of civil government—Dangers of republicanism—Politics studied—Intelligent politicians—Comprehensive political views—Partisanship—Our country sustained—Changeableness in politics.

ON what is the authority of civil government founded? Most certainly, not upon simple power. Power may be a very essential element of civil authority, but, so long as we are moral as well as physical beings, we cannot feel obligated to submit to mere brute force. The necessity of human government is found in our human nature. Our bodies are material, hence they need food to sustain them. To obtain their food, possessions are necessary. Hence, we soon come to obtain a right in the soil. For the purpose of guarding against infringement upon the rights of persons, and to regulate trade, some system of civil government is necessary. As it is also impossible for men to agree in opinion on any subject, unless they possess the same knowledge, which cannot be

expected in the present state of civilization, there must be some system by which the great principles of benevolence shall be applied to our various states and conditions of life. Besides, there are a thousand wants that can never be met without some system of civil government. The mind, also, needs instruction. As it receives most of its instruction through the senses, books are necessary. To make and circulate them, men must have property. For its management, there must be rules and regulations, the same as in respect to the real estate necessary to supply the body with food and clothing. So long, then, as the body needs food and clothing, the mind instruction, and mankind do not possess the same amount of knowledge, there will be a necessity for civil government. This necessity, existing in human nature, do not civil governments originate necessarily with the people? Is not their assent gained, in some way, in its organization, either by vote through a representative, or by tamely submitting to the strong arm of the tyrant? This being true, is it not equally evident that their authority must be found among the people? To be sure, when we ask the king for his authority, he will point us to his line of battle-ships and standing army. So the tiger would refer to his superior strength, were he questioned why he slew the lamb. We are not now in search of that on which man rests his right to rule a people, but for that which makes it the duty of the people to acknowledge the civil government and obey it. We lay it down as a general principle,

that that system of government which will exactly meet the civil wants of any people, is *the* government they should submit to and sustain. When, for any reason, it fails to meet these demands of our nature, the people will complain ; and, when the oppression is carried beyond a certain limit, they will rebel, as they have the undoubted right to do. They may, however, be thrust back into more hopeless bondage, but the king has no more authority than the tiger, to rule them. The government, in this instance, has become a falsehood, and may be justly opposed and broken up. No ruler rules in God's name, unless his government is so formed as to secure the wants of the people.

The same truth is also evident, from the fact, that, the strongest and best men are the rulers of any people. There may be times when the weakest man is on the throne, as was the case in France, during her revolution, but all the government that existed was not in his hands. The people had no more regard for him than an infant. The same may be true in a republic, when a weak man occupies the executive chair ; some other man manages the civil affairs, else they are not managed at all. So, too, there may be periods in the history of a nation, when anarchy reigns and the best men are lost sight of ; but time, that proves all things, will bring them out from their hiding places, and conduct them to the throne. They will come forth, at the call of the people, as true as vegetation will revive in spring. When the time comes for a Moses, a Gideon, a Luther, or a Wash-

ington, they come forth, already prepared by previous training, to enter on their work. They are loved, trusted, and obeyed. They are the peoples' rulers, by universal acclamation—their pillar of cloud by day and of fire by night, for they are their embodied thoughts, doctrines and notions. Ask these men for their authority, and they will bid you listen to the echo of their words, in the heart of the nation. No man can reign in any other way, unless he adopts the policy of the beasts of prey, among whom the strongest is the ruler.

We may here find a rule by which to determine what kind of civil government should be organized among any particular people. It is, in a single word, that government which will exactly meet and supply their civil wants. Our wants vary according to our moral, intellectual, and social development. The people of a civilized country feel the need of many things, of which the unenlightened never dream. The people of England and America demand railroads and steam-boats, to fetch and carry for them, while those of India and China would ridicule such improvements. But free the people of the East from mental slavery, and implant the principles of a pure Christianity in their hearts, and they will begin to till the land, the fruits of the soil will begin to increase, the need of greater facilities for transportation will be felt, and a demand on the inventive powers of the people, for the construction of machinery will be made.

Precisely by the same process is progress made in any direction, among any people. There is something, in the first place, introduced among them that affects them just as the warm sun of spring affects the seeds that are scattered in the rich soil. The future stock of wheat and the majestic oak lie folded up in the kernel and the acorn. Give them warmth and nourishment, they will burst their shell and grow up to full maturity. Nations, in the first stages of civilization, are like tender plants. The people have need of but a few things, while they demand a great deal of care and protection. They are incapable of self-government. They are as ignorant of what they really need as infants. Left to direct their own civil affairs, their ruin is inevitable. They are like an extensive family of children, hence the government that will best serve them is the one nearly allied to that which the father administers over his household. It must necessarily be a species of monarchy. But a single man, perhaps, in the whole nation, has the ability to govern ; if so, why should he not be the ruler ? There can be nothing wrong in an absolute monarchy among a people incapable of governing themselves—rather it is *the* government that is sanctioned by reason, the people, and the God of nations. No other government can protect their rights and supply their wants. But, as this people advance in civilization, as the inner man begins to grow out and upward, like the oak from the acorn, until it rules the outer men of sense, their wants will proportionably increase, and

the government must be changed to meet them. As soon as they are capable of self-government, they will not submit to a tyrant. The history of the world, at the present time, affords a very good illustration of these views. On the continent of Europe, you will find almost every species of civil government, from peopleship to kingship. But what is most remarkable is the rapid change in these governments toward republicanism. Since the French revolution, during which the knell of European tyranny was rung, a number of monarchies have adopted constitutions, and the number is still increasing. The people have advanced so far in civilization they feel the need of having their rights guaranteed by something less changeable than the mere words of kings. Another step taken, they will break up all their old systems of government and form pure republics. But, in the present state of things, this would be destructive to their best interests. Their present governments are able to supply all their wants. There is, therefore, nothing more false and foolish than to suppose a republican government, because it is the truest and the best, should be organized among every people. We might, with equal propriety, say our children shall never be under their parents' control, but turned loose to manage for themselves. The American people are prepared for such a government; but this is not true of any other people on the earth, not even of England, much less of Mexico. There are thousands in England capable of self-government, but there are tens of

thousands who are not ; so that should a pure republic be formed there, the people would not be as well governed as they are now. The ignorant and vicious are sufficient, were they allowed to vote, to control every election, hence the government itself. There are, however, evident signs of a restiveness, under many of her laws, which are the remains of the old feudal system, that may be regarded as shadows of what is forthcoming. The time must come among every people, when a pure republican government will be formed and sustained ; but before they are organized, they must be demanded, and before they are demanded, the people must feel the need of them. It is true here, as in every Providential movement, matters cannot be hurried. We can no more force the world in its progress of civilization, or any one nation, than we can the oak from the seed. Every thing must have time to grow.

It is, therefore, evident, that God himself, who has authorized the organization of civil governments, is as well pleased with a monarchial as a republican government, provided it is such as will only meet the civil wants of the people. Civil governments are a part of the moral government of God, or of that vast system of machinery by which he secures his purposes in the world. Their object, as we have seen, is to supply the civil wants of mankind. This, then, is the way Providence has adopted to feed and clothe us, instruct us, and advance us in the truth. This being true, is it any thing strange that our Heavenly

Father should sanction different forms of civil government? Why should he not, when different forms are absolutely required to meet our wants? To say that he will not sanction an absolute monarchy under certain circumstances, is to say the family institution, as it is fully recognized in the Scriptures, is false and wrong ; and to say that subjects of such governments are not under obligation to obey their rulers as the servants of God, is to say children should not obey their parents. There is no form of civil government laid down in the Bible, for the best of all reasons, that no one could be devised that would be adapted to all circumstances. There are certain way-marks set up by which rulers are to be governed, or certain rules established that they are not to violate. That is, they have no right to legislate so as to violate, or cause others to violate, any one specific command of God. But we can imagine many situations in which a people may be placed, where a government that centers in a single individual would be the most desirable. When the people, like children, are incapable of self-government, this form of government will be organized and sustained, for it will be seen and felt to be just *the* system that is required to meet the demands of the people. It is, in fact, a government of the people, as truly and as really as a pure republic. We admit that monarchies are not usually formed by a vote of the people ; the authority is generally usurped and held by force ; but, unless there is a universal conviction in favor of that form, it cannot stand.

There can be no stability and regularity in any government without the moral power arising from this source.

We have stated these few facts in reference to civil governments, for the purpose of showing there can be no stopping place in the progress of government this side of absolute perfection. There is, no doubt, a kind of government just suited to the most perfect state of civilization; hence, every state this side of that is preparatory. If this is true, it is folly to set up any one standard by which all nations in their present state shall be governed. It administers a just rebuke to those, who, imagining that wisdom died with the past, feel themselves commissioned to go back to old time for the purpose of gathering up the dust and bones of ruined nations and doctrines, and also to those, who, supposing that our institutions are perfect, strenuously contend against all improvement.

There are many evils incident to a republican government. Wherever the people rule, they may be appealed to in reference to their government. Hence the liberty of speech and of the press must be enjoyed. Taking our own nation as the farthest advanced in civilization—which is true, if we take the people as a whole—it is abundantly evident that the majority of any nation are entirely under the control of their passions. Their reason has not yet been sufficiently developed to govern them. Truth does not hold the helm of their mind.

This being true, it is evident there is great danger, in

every republic, of the people being governed by demagogues. They may be carried by a song, and every man of the least foresight knows it. There may be sufficient conservatism to hold them from rushing to extremes, as a general thing, but, now and then, it must be expected they will be carried with a rush into this or that political measure. There is never wanting men destitute of principle and of sufficient cunning to adopt plans for the purpose of arousing the passions of the people, thereby securing the power to lead them in any direction. This is an evil that cannot be avoided. We can make provision against the storm, but not against its coming. Under some strong excitement we may do what we shall ever regret, or rush into some extreme from which it may require years to extricate ourselves. We have numerous illustrations of these facts in our own history. We have not yet been run upon the rocks, but often it has seemed that our national shipwreck was inevitable. Some issue has been made, an excitement got up that has gone through the nation like a storm, and, had it not been for some few men who stood up as lighthouses on the coast, or like barriers of immovable rocks against the rushing tide, we must have been, ere this, numbered with the nations of the past.

There is, also, another danger nearly allied to this, arising from partyism. Where people think, investigate, and act for themselves, there is necessarily different political parties. These divisions, however, are not to be deprecated, for they do good in more

ways than one. They serve as restraints upon those who would otherwise do us great injury, and as guards against carrying any one set of principles to extremes, which is always injurious when there is any reasonable doubt in the case. They also make men careful, watchful, and efficient. Still, there is no little danger arising from their existence. They may blind the eyes of men, thereby causing them to legislate for their party alone. Thus the country is forgotten, while the whole effort of the party is to enrich the partisan with the spoils of office. It seems to be a law of our natures, that, when our minds are absolved by some small object, the smaller it is, the more violent and bigoted, and bitter in our spirits we become. We need some great object to arouse all the powers of the mind, and engage us in cool, dignified, straightforward exertion. A man who will fret at his servant, or complain of the scratch of a pin, may be as cool and fearless on the battle-field as the bravest. Thus, in party legislation, the country being forgotten, men become violent, bigoted, and excitable in an extreme degree. There is nothing manly or dignified in any of their movements. Nor can they take up any national question, and give it a fair, thorough, and candid examination. The moment any question comes up, the very narrowness of their vision and views tends to chafe their spirits, and their editorials make one think of the snarling, snapping whiffet. Not only is the great object of legislation lost sight of, but many of the worst passions of the human heart are

cultivated. Beside, a consciousness of guilt will ever make men ill-tempered and violent, when they undertake to defend themselves. Truth has force wherever it is uttered and felt ; but error ever seeks to make up for its want of force by bluster and storm. Thus, when men become committed to a wrong measure in politics, through the influence of their party, the only argument they have with which to defend themselves, is unbounded insolence and abusive epithets. Partyism, also, renders all change in our civil policy impossible. Men are tied up to a certain set of principles ; and the moment they begin to pray, even in secret, for improvement, they are branded as traitors by their party. They are, also, guarded by their pride of consistency, and often by the want of bread, against all change.

With this brief statement of the principles of civil government in general, and these few facts respecting republican institutions, we trust you will be better able to see and feel the force of the instruction we wish to inculcate on the subject of politics.

Let me say, then, in the first place, young men should study politics. Politics is the science of government, and a politician is one who is supposed to make civil government, in the fullest sense of the term, his study. He is supposed to understand the principles on which all human government is founded, and their applicability to the particular state of the people. You may not, therefore, be required to be a politician, in the sense we here understand that term ;

still, as one of the people, you owe it to your country and the world, to possess a sufficient political knowledge to enable you to act intelligently in all civil matters. It is bad enough to take the common thoughts and notions of life, second-hand ; but, on political subjects, it is not only foolish, but dangerous. Men who do not think for themselves, as we have already said, are in danger of being controlled by the designing. And how can they think for themselves in political matters without some knowledge of the science of government. If they come to any decision, it must be from principles established by somebody else. Whether true or false, it is all the same to them. When they act, it is under the direction of party leaders. Having taken their political creed from their fathers, they are ready to peril their all to sustain it, though they are as ignorant of its true merits as an infant. To them it appears true, no doubt ; but it might appear different if they had a little more knowledge. Whatever measures the party adopt, these men are sure to make them their own, and sustain them, however extravagant. They become so blind to their party interests—so completely under the influence of one idea, that even their moral sense is perverted, and then they are easily made to believe that wrong is right, and right wrong, according to the dictates of their party.

To avoid these dangers, you must become intelligent politicians. As on every other subject, take nothing second-hand. Be sure of a good reason for

every action, and convinced of the propriety and righteousness of every policy before you adopt it. Every young man who has a good common school education, may, with but little labor, inform himself in reference to those fundamental questions that will reach every case in our legislation. By a little hard study, you may go back to the foundation of all government, for yourself. You may be able to take up our laws, one by one, and trace them back to their origin. With this knowledge of the principles on which our institutions rest, and a knowledge of the American people, you will be able to see how they should be applied to secure to the nation the greatest amount of good. How otherwise shall we be able to guard against the dangers of partyism and the wicked schemes and plans of designing men? How otherwise shall we be able to make the necessary experiments by which we are to learn what policy should be adopted in every case? No one is sufficiently wise to say, with absolute certainty, this or that course is best. Men may think themselves capable of judging correctly, but others differ from them; hence, the only way is to try the various plans suggested, and learn from experience what is best. But this cannot be safely done among ignorant people who are sure to run wild on every subject.

The age demands that in political matters, our young men should cultivate liberal and comprehensive views. Time has too often proved men wrong, and exhibited the folly of bigotry and narrow-minded-

ness, to admit of any sane man's being justly absorbed in one idea. This is a great world and all men begin to feel it. All our plans and systems are built on a large scale. We are, also, an extensive band of brothers, and all are beginning to acknowledge it. Instead of a few, all are of noble birth. We have evidence of the existence of these great thoughts and ideas among the world's hard laborers. The farmer is no longer contented with cultivating the small patch of ground on which his father lived and died, but he seeks the broad acres of the western prairie. The manufacturer has thrown away his handloom, and now watches a thousand shuttles moving with great rapidity, by a power that never needs rest; while the mechanic, calling steam to his aid, has increased his business a hundred-fold. Nor is the church uninfluenced by the spirit of the times. Her labors are no longer confined to a narrow circle, but they fill the world. Her representatives are found in every land and on every island of the sea. Now, while men in every other department of life are pushing their inquiries and extending their labors in every direction, shall politicians be governed by a narrow, bigoted policy?

It is folly to become so much interested in our own country, as to blind our eyes to its faults and the dangers to which it is exposed. Is it not equally foolish and absurd to shut our eyes against its evident destiny. While, therefore, we have our eye on its present wants, we should not be unmindful of the future.

Are we not under obligation to look in the direction of time, in politics, as in every other matter ; and follow, as a true guide, the evident leadings of Providence ? In this country we have been accustomed, already too long, to do every thing for the present. Is it not time that we begin to build our harbors, roads, and dwellings, to last through coming generations ? We have lived long enough to build many things permanent. We have tried many things and proved them true ; why not lay them down on a broad, firm foundation ? We are, also, as a nation, to lead the world. At least, the honor lies between England and this country. But England, though she claims the right, is too much cumbered with the rubbish of the past. She is already on the eve of a mighty revolution, and, before we may expect her to purge out the spirit of the middle ages that pervades all her institutions, we must look for a long and severe struggle. Before that is finished, America, with other nations, may be beyond hailing distance of the haughty people of that little island.

On this extensive scale, young men should form their political views and doctrines. You should seek the establishment of principles that will be enduring as time. You are to build systems and perfect plans that will not be changed again in a thousand years. Let these liberal and comprehensive views fill your mind, and there will be no room for class legislation or a bigoted party spirit. When the heart is once inspired with this spirit, it will soon be filled with gen-

erous and magnanimous emotions. It will devise liberal things, and by liberal things we shall live. It will seek its nation's honor and the world's good. It will scorn party lines, and party machinery; for what is right it will sanction, and what is wrong it will condemn. We need such men at the present time—men capable of examining the various questions before the nation, on their true merits. Such men would be heard every where. Their honest and true sentiments would find their echo in a thousand hearts. We have men of sufficiently strong intellects and extensive knowledge of the science of government, to meet these questions; but, how can any man, with his eye on his party's interests, or the emoluments of office, be an honest, candid man? But very few men dare look at any question except through their party spectacles. In our halls of legislation we find almost every man completely non-committal on every subject, until the policy of the party to which he belongs is established. No one dare speak unless his words and sentiments are sure to harmonize with the spirit of his party. The nation's interests are lost sight of, while the noble powers and otherwise manly hearts of these men are cramped down into the extremely narrow circle of a single clique or party.

This leads us to urge the duty of never being a partisan in politics. You may be of a party without necessarily being a partisan. So long as men do not possess the same amount of knowledge and view things from the same position, there must be neces-

sarily different parties in republican governments. One man will believe one class of means should be adopted, or one set of principles established, to secure the highest good of the nation, while his neighbor will entertain the very opposite opinion. It is, therefore, evident, that men may be honest and upright whigs, or democrats. But this is partyism for the country, while a mere partisan has no true interest in his country, or in any question respecting it, only as it will favor his own party. The object of one is the country's good ; that of the other, the emoluments of office. We always honor the honest and upright politician, though he may differ from us, while every true man must despise even those of their own party who have no higher object than their own interests. In an emergency, all party feeling and party interests is given up by the former class of politicians ; but a mere partisan may ever be bought with gold. His political life centers in himself ; hence, whatever will sustain his interests, he will sustain. In sustaining his party, also, he will hesitate at the adoption of no policy that shall procure success, for with him the end sanctifies the means. Hence it is not strange to see plans put in operation, in a closely contested election, which, if they were not checked, would destroy our institutions. While every thing is done for effect, the basest and most dangerous passions are often appealed to, until they are excited beyond control. Who that is at all acquainted with our mode of political warfare, has not been disgusted and pained in reading

over many of our political newspapers? They are usually filled with vile slang and vulgar abuse. We but seldom find a question examined on its true merits and discussed in a manly, fearless tone, but almost every paper, as far as it contains any political information, is the mere echo of its party leaders. Nor are our editors wholly to blame. They write for the people. As soon as the people demand a more dignified and thorough manner of conducting political discussions, it will be adopted.

Already has the influence of partyism become so extensive, that, to a very great extent, it controls the pulpits of the land. Men of every creed are in the church and congregation. The minister is dependent on his salary for the support of his family. If he comes out fearlessly and examines thoroughly the moral bearing of political questions, he is in danger of being dismissed. An half dozen political papers stand ready to echo the feelings of the partisans in his church and give him lectures on ministerial duties. He is told he must not meddle with such questions, but confine himself to preaching Christ and Him crucified. Pure partisans are, at times, remarkably pious! Now, who has the moral courage to meet all this opposition in the faithful discharge of his duty? Does it not require far more than most men can lay claim to? The result has been, as might be expected, partisans have had their own way. They may adopt any policy, and introduce any measure, though it may flood the country with vice, and subject us, as a nation,

to the just judgments of Heaven, without the least danger of being rebuked or called in question. We admit that politics should not be brought into the pulpit ; but the moral bearing of every political question may and must be, or one great object of the ministry is lost sight of.

A pure partisan is never willing to admit that the opposite party may be right. Hence he precludes the possibility of making experiments in different lines of policy, which is absolutely necessary in all new legislation, as republicanism confessedly is in the world. He imagines that his country's interests depends entirely on the adoption of his views. It is interesting—rather amusing—to hear how extravagantly they all talk on every question. They invariably use the superlative degree, selecting only those words that express wonder and surprise. As soon as one party gains the ascendancy, the other goes into mourning, and their croaking and lamentations are indeed sorrowful. They can see nothing but ruin and destruction in every measure that is brought forward. We might perhaps pity these men while listening to their doleful story about this poor country, if we did not know they had no true interest in their country's welfare, beyond their pockets. Now men should be willing to try every plan that may be safely adopted for the time being, for the purpose of learning the true policy. We know of no other way of establishing any policy on a firm foundation ; for it is not by abstract reasoning we arrive at the truth in most matters, but by experiment.

Let me, then, say to young men, as you would guard against these dangers, be careful that you do not become blind to your party interests. When you have become convinced which party is right, sustain and use that party for your country's good, just as you would a machine for facilitating your business that you follow to gain wealth. Never make its prosperity the end of your political life. Other men are as honest and as true patriots as you, and have as good a right to be heard. The true policy, after all, may lie between the two systems; if so, find and embrace it.

In all things sustain your country. Not "right or wrong," but its best interests. This, by no means, implies that, should the country adopt some policy you regard wrong, you are to abandon it, with all on board, to be shipwrecked. You need not countenance the wrong, while you are doing all you can to remove it. The sailor may continue in the ship after it has sprung a leak, doing what he can to save it; but he does not approve the rent between the planks, though he does sustain the ship, leak and all, to the best of his ability. The same is true respecting political sins; sustain your country, let her sins be what they may. If we get into difficulty, help to right the ship, not rejoice in the injury occasioned because it can be made to serve your party. There is a class of men at the present day, who, to avoid the least sin they chance to discover, will sacrifice the greatest good, thereby causing an evil far greater than the one they would remove. They plead conscientiousness, and contend

they are governed by principle. They urge that we have no right to compromise the matter, but in all cases go against the sin, leaving the consequences with God. But has not God given us reason and common sense, as well as commandments? If so, shall we not employ these faculties in devising means by which to get rid of sin? Is the moral governor of the universe pleased with such kind of sin-haters, whose conduct will invariably result in more hurt than good? There is more than one sin in the world, and more than one idea. Before, therefore, we decide on any course of action, we should examine it in all its length and bearings. It is not good policy to build a steam engine to kill flies and other annoying insects.

Nor should we become so politically firm that we cannot change. One of the most foolish, and in many respects injurious features of the times, in political matters, is a desire to maintain, without the least change, the opinions and doctrines of the past. The moment an individual shows the least desire for improvement, he is read out of his party. If he becomes a whig or democrat, he is obliged to endorse not only the fundamental principles, but the entire policy of the party in all past time. Every thing is guarded as though it was sacred, and the existence of the nation depended on its being transmitted to future generations unchanged. Just as though wisdom died with our fathers, or while the world is making progress in every thing, in political matters there must be an everlasting stand still! Is it not strange that men, who

are pushing their inquiries in every directions, can find nothing new in political science? No doubt there are advantages to be derived from this unchangeableness. It may tend to guard against recklessness and ultraism; and certainly without stability there can be no confidence. It is, also, much better to be stable with a wrong policy than unstable with a right one. But is there no flexibility in our Constitution? While we maintain the fundamental principles, may we not vary their applicability without danger? We should never court change, and when it is required it should be made with great caution, but we should not fear it as we do the plague. If a certain policy has been proved false, why not abandon it—if another has been proved true, why not adopt it? We have existed as a nation long enough to settle many questions for coming time. But they are not settled. With a change of an administration, there is a complete change of policy in almost every particular. The moment one party comes into power, it goes back where it left off when turned out, and begins to undo what has been done during the reign of the opposite party. Now what we contend for is, go for any measure that has been proved true, whether your party sanction it or not. Be not trammelled with party fetters. Be independent in politics, as in every thing else. Think and investigate for yourself, and what you regard right, sustain, ever willing to yield much for the common good.

If we were asked to point out a remedy for the

evils mentioned, we should not know what to say, further than we have already spoken. There is no way, we can think of, to effect a radical cure. We can only make provision against injury. No doubt as intelligence and virtue increase, the dangers will be lessened ; but so long as men remain selfish, and have the opportunity, they will exhibit signs of it in all their conduct. We are, as a country, nearing an important crisis ; but we have no fears for the result. He who protected our forefathers in their flight from persecution, will protect us. Evils may threaten, but He will shield us. He may, however, lead us through trials, but never into the jaws of destruction.

LECTURE VI.

ELEMENTS OF SUCCESS.

Element defined—An ignorance of principles—Success does not depend on good fortune—Living for a definite object—Decision of character—Spirit of Enterprise—Foresight—Integrity—Self-denial—Perseverance—Contentment—Talent of Science—Hurry.

Using the term element, in the sense of the moving or producing cause, or principle, our object will be, in this lecture, to state, as definitely as possible, what is necessary to ensure success in the various labors and enterprises of life.

There is not an existence—a tree, river, the wind, language, all motion, labor, and every enterprise—but what is governed by immutable laws. If we would plant an orchard of fruit trees and reap the fruit of our labors, we must obtain a soil and situation suited to their nature, and, in their management conform to the laws of their growth. With a knowledge of the laws of the wind, we may build wind-mills and sail-ships in the most perfect confidence of success. So too, we may harness down the steam

and stream, compelling them to drive our machinery, fetch and carry for us, and in almost every thing become our servants. There is also a fixed law of language, a fixed rule by which to write down our thoughts, a deep and pure philosophy in every thing.

But few men understand these principles of things. The individual who ditches your bog meadow, is a very faithful and efficient laborer, but if he owned a thousand acres of the same land, he would not be able to bring a single foot under cultivation, for the reason he has not learned why the ditch was dug. He can be set to work, but he cannot engage himself in business. The only difference between this man and your horse is, he obeys your voice, and the horse your bit and rein. The same is true in every department of life. Thus the shoemaker, the mechanic, or the tradesman, who, from a knowledge of the laws that govern the trade, is able to see what will be useful and permanent, can shape his course accordingly and reap a rich reward. The common remark that "some men will become rich where others will grow poor," is worth studying. It suggests a train of thought that will be of service to any one. For instance, let our Yankee population remove to Ireland, they would bring every acre of the rich soil of that country under cultivation, thereby supplying its present famishing millions with an abundance of food ; and let this country be inhabited by that same people alone, it would not be ten years before they would starve to death, without aid from abroad. We have, also, illustrations

of this remark in our daily observation. Here is one man who grows rich in spite of every difficulty, while his next door neighbor works as hard and as faithfully, with no more obstacles to hinder him, but grows poor and still poorer. Here are two lawyers, or physicians, equal in intellectual strength and moral worth ; one increases in wealth and influence, while the other, do what he will, is unknown and poor. Why is it, that whatever some men touch turns into gold, and every changing breeze increases the rapidity of their progress in reputation and popularity ? Is it because these men possess stronger and clearer intellects, or, in the common language of life, are smarter men than others ? Are they the only wise men while all others are fools ? We have only to refer to the scores of our acquaintance to prove this false. Many of the strongest-minded men are poor, while many of the dullest are rich.

Nor is this cause to be found in, what is sometimes termed, good fortune or good luck. There is no such thing as men being born to good fortune. To be sure, men may stumble upon wealth now and then—so you may find some trinket in the street—but those who have no other ground to hope for wealth, will most assuredly die poor. Every thing is governed by fixed laws ; and should the examination be made in every case, we are sure it would be found that those men of good fortunes are those who conform most perfectly to the laws of success. Any thing you wish may be had by paying its price. There is no such thing as

“fancy stocks,” and “raising the wind” by some fancy speculations, in nature. Nature has but one price for her goods. Whosoever will, may have them at that price, in as great abundance as he desires. If you wish a railroad from this city to New York, you must build it. You will never be so lucky as to find one already built without man’s labor. If you wish an education, you must study for it—pay its price—not depend on Encyclopedias and “lessons made easy.” And, if you desire honor or wealth, there is as true a way to obtain them as there is a crop of wheat.

If, then, you would be successful in life, live for some definite object. This is one of the most important elements of success. If you will read the biographies of our most successful men, you will find that the single object, in the attainment of which they became distinguished, was fixed in their mind at an early day, as the great object of life. They may have been wild and unpromising in their first years, but something happened in their history that changed the entire current of their life. You may have been struck, if you have been a close observer of men and things, with the singular fact, that in the life of all public men, and, indeed, the same is true of every individual, they seemed to stumble upon a crisis that set them in a direction that was never changed. We often hear it said of this or that young man, “he has taken the right turn.” This can only mean, that when the crisis of his life came, he was true to himself and chose the path of virtue and honor. Of course, these

must be fearful moments in our life, for that period is not unfitly represented by a spring, on the summit level of an extended region ; the little stream that issues from it may be turned in any direction by a pebble or a piece of moss, but, when once the channel is formed, it is permanent. Standing upon this eminence, we may, and usually do decide our fate for life, in a single act, which at the time may have been regarded the most trivial ; but a grain of sand will turn the scale when nearly on the poise. The death of a friend, struck down in a thunder-storm by the side of Luther, sent him to the convent at Erfurth, where he found a Bible chained up in his cell, the reading of which changed the entire current of his life. Columbus engaged one day with his uncle, in a sea-fight with a number of Venician gallies, on the coast of Portugal, not far from Lisbon. His ship taking fire, he was obliged to throw himself into the sea, and seizing an oar, swam to the shore, though it was more than ten leagues distant. He took up his residence at Lisbon. Hitherto he had been a daring rover on the sea ; but here, becoming interested in the discussions in reference to a western continent, which was the prominent topic in Lisbon at that time, he devoted himself to a course of life that has rendered his name immortal. No doubt he was much disappointed as his ship took fire while engaged in close contact with the enemy ; and while swimming for life, on his slender oar, his heart must have been full of regret and sadness ; but this little incident

changed his destiny. We see the same exemplified almost every week among our circle of friends. Here is a young man having grown up without thought, having no care but for his food and clothing, perhaps having become dissipated and even vicious, brought into a position where a single thought may turn him in any direction. A friend, or perhaps some strange Providence whispers, "there is hope," when his nobler, better feelings are aroused, his eye unclouded, and the dim outline of some great object is seen as on a distant eminence, and his purpose fixed to gain it. His success is now sure. The stream of life begins to increase and wear away a deep, broad channel. His course is onward, not rapid, but sure. Had he listened to the voice of the tempter and chosen a life of vice; or, had he entered life half discouraged, half asleep, without any fixed purpose of soul, he might have lived, and in some measure enjoyed life; but it would be to die unknown. It matters not what your present station in life may be; the race for distinction is open before you, and, as sure as you mark out some good and great object, you may gain it. We often hear it urged, "aim at the sun and strike as high as you can." This is false advice. Never aim higher than you can reach. Be true and faithful to yourselves, and your ambition and desires will never exceed your real power. I am confident, from what I know of young men, they do not aim high enough—rather, most of them do not aim at any definite object. They see so many obstacles and dif-

difficulties in the way of success in a great enterprise, or from slothfulness or temerity, they easily become discouraged, resolving to drift with the tide, taking life as it comes. Possibly they may be determined to guard against a life of vice, but they do not fix their eye on any distinct mark. This is wrong. It is living as the brutes live. It may be urged, it is folly to strive for any great object, for, but few are ever distinguished, and those who are, appear to be fortune's favorites. It is strange that sane men will reason thus. There is strength in every man to gain a high and honorable position. You may not have felt it, but it is there. It may be dormant, like the strength of the slumbering lion, but there is a way to arouse it. But suppose you never do succeed! There is pleasure in the trial—something great and sublime in struggling against adversity and the difficulties of life. You grow stronger and still stronger in all such labor, and if you never gain the object yourself, you have left your children and your friends a fortune in your example.

Not only should our object of life be definite, but it should become our ruling passion to gain it. It should awaken every emotion in your soul. It should fire you with a zeal that will not let you rest or sleep merely for comfort, for, with right notions, your comfort is not there, but at the end of your journey. Every thing else should be forgotten. We do not here speak of the motives by which you should be governed, our object being simply to point out what is

requisite to success. Of course, they should be the glory of God and the good of being.

Another element of success is decision of character. When your object of life is chosen, let it be the fixed purpose of your soul to gain it; otherwise you will be turned aside by every trivial circumstance. Let what will be your object in life, there will be obstacles and difficulties to be overcome at every step. No man ever has or ever will succeed in life without severe struggles. His life must be a battle. If we find nothing to fight, it is because we are drones; if we do not gain the victory, it is for the want of bravery. Suppose, after the plans of life are laid and you have entered upon its business, you are easily induced to attend places of amusement, to spend your money for that which is of no profit, or to engage in every fancy speculation that is presented, is it not evident that you would squander what you might have in your possession, and form habits of idleness and dissipation, that would result in your ruin? Is it not true that we need a "single eye" to succeed in temporal affairs as truly as in our spiritual life? When our object of life is chosen, we should see nothing but that, or, at least, we should never suffer ourselves to engage in any thing contrary to its nature.

There is something noble in a decided character. Especially is this trait exhibited when the community is rocking under some great excitement. Amid such scenes, he holds himself still, and true to the great object of his life. He acts with deliberation; hence

he moves, when he moves at all, with great strength. He never turns from his course, but trims his sails to the wind. In this way, every thing favors him, for by his own strength he has made every thing his servant. Whatever he touches turns into gold, and every step he takes is onward. At least, he is always able to hold his own during the panic in which others lose their all.

He can be trusted, for all know where to find him. His advice is asked and followed, simply because he is ever firm and even in his life.

“From orbs convulsed should all the planets fly,
World crush on world and ocean mix with sky ;
He, unconcerned, would view the falling whole,
And still maintain the purpose of his soul.”

He exhibits the same nobleness in his struggles against difficulties. He cannot be discouraged or disheartened. If his property is burned up, his business is suspended but a few days. Wherever he is known, he has credit. In proportion, also, to the increase of difficulties, is the increase of his energy. But few men know their full strength until it is called out. Each of us are strong enough, were our strength properly expended, to place us in the front rank of heroes. But most men lack courage and faith. General Taylor was the same man before his victories in Mexico that he is now—but now his strength is known. He has *proved* himself an able commander. He would now be trusted any where. Suppose he had shrunk

from his labors in the midst of them, and urged as his reason the want of men, or untoward circumstances! This might have been done for the want of energy, not courage, intellect, or bravery, but the world would never have known the man. How many young men, surrounded by difficulties incident to the successful prosecution of all important business, have turned away and sought some more humble calling! To be sure, we should be prudent and cautious, but there is such a thing as carrying our prudence too far. As we have said in a former lecture, it should not fetter, but guide our feet. Were we to advise young men in these trying circumstances, it would be to urge them to plunge in and do the best they can. Be not afraid. There is no obstacle but you may overcome if you will not suffer it to overcome you. What has been done can be done again. Do not enter on your career of life without deep forethought—without the most thorough investigation and care—but, when it is chosen, be sure and never be turned back. Follow the example of Napoleon, by pulling down every bridge you cross, thus increase the necessity of courage and labor against a retreat. And, like him, when an obstacle interposes, meet it in faith, if you have evidence there is the least possibility of success. If you will consult the history of our best and most successful business men, who are now reaping the fruit of their labors, you will read of their early struggles and sleepless nights. You will also find that they neither wavered nor staggered in any situation. Their faith

sustained them. If they run behind this year, they labored the harder to succeed the next. They did not change their business. They plunged into the rushing current, having staked their all in a single labor of life. For that they lived. At first, their progress may have been slow, but a step once taken was not retraced. Would it not be well if we had the memoirs of these men? We have those of good men as saints; why have not the lives of business men, as business men, been written? Methinks they should be, and that the time is hastening when it will be done, for the world needs their experience, and a knowledge of their struggles, their temptations and their labors. It is noble to labor—why not write out the life of the laborer as well as that of the warrior?

A spirit of enterprise is another essential element of success. Some of the best qualities of mind and heart are necessary to the possession of this spirit. Before an individual can lay any just claim to it, he must have strong courage, for, often, all must be staked on what, to other men, would be regarded a rash experiment. In order to secure this, there must be careful investigation, which requires clear foresight and independent thought. Before I can be induced to risk my all in what may be termed an adventure, I must be able to see and feel the foundation firm beneath my feet, and, also, to look forward and know, from established principles, what it will be in coming years. Suppose I wish to invest my capital in the manufacture of a certain article, unknown to the community, what

will guide me in my investigations? In the first place, I must inquire whether it can be sold when made, and to what extent; whether, if there is no demand for it, one can be created sufficiently extensive to warrant the success of my business. It is, therefore, evident that those who have not clear mental vision and sound judgment, cannot be enterprising men. To be sure, individuals may engage in this or that scheme, and in every new enterprise, from the love of novelty or adventure; but this is no indication of a spirit of enterprise. Such men are wild and rash; acting without forethought, they are sure to ruin themselves and all connected with them.

Without the spirit of enterprise, you will be outrun in every trial. The world is so far advanced in civilization, that you will find men in every corner able to take advantage of every change. They occupy an eminence from which they are on the constant look out for something by which they may become rich, or great. By taking life as it comes, you will be left far in the rear of those around you. While halting, through fear, another steps in and secures the reward.

Diligence and faithfulness are implied in a spirit of enterprise. You must be up early and late, be willing to toil hard, sweating your brain, your brow, and your heart. There is a great deal of good meaning in the term "driving," by which an Englishman usually designates the Americans. They say we hurry and drive on in everything,—eat our dinners, read the morning papers, make our bargains, and walk

the streets in a hurry. There may be evils growing out of this—so there is from the possession of fire-arms ; but, after all, it is the fruit of a spirit of enterprise that is inherent in the Yankee heart—the result of that spirit which sustains men in cutting down the forests, building steam-boats and rail-roads, establishing common schools, organizing churches, and sustaining the ministry of the gospel. It is this very spirit, so much sneered at, and ridiculed by every aristocratic journalist of Europe, that has made New England what New England is, the garden of the world, and that is making this nation first and foremost in every good and noble enterprise. The Americans, says John Bull, are an ignorant, selfish, sordid, bigoted people, because they will not spend from three to five hours at the dinner table ; a nation of slaves and animals, because they will work. Every true-hearted man courts no higher honor than such abuse. Why should we live at ease ? The world is full of wants. We see it, feel it, and cannot rest. We are living for a noble purpose ; not to eat, and drink, and enjoy life. We are setting the world an example, not only in respect to our form of government, but in the way of living. What if we have not ruined castles, and hills, and streams, whose names stand for some romantic adventure, or a battle and a victory, to the extent that England can boast ; we have noble hearts and a spirit of enterprise to which that and every other nation can lay no claim. Some of our own countrymen have joined with England and attempted to

laugh, but it is all unnatural ; it finds no echo in the heart. Should the time come, when this spirit is destroyed, and we seek to build up something that cannot change, like the eternal pyramids of Egypt, or the soul-crushing distinctions of social life that exist in England, our days are numbered. The Americans drive on, and are driving on, and they may still drive on without fear ; and soon, if faithful to themselves, they will be beyond hailing distance of those who see fit to ridicule them. Let this same spirit, also, fill the hearts of young men if they would be true Americans and succeed in the business of life. You must be wide awake in this world that is all alive. Lay your plans deep so that they can be widened in any direction. Push out on every side. Make new land where there is now nothing but stagnant pools of water. Drain every swamp and reclaim every rod of ground, thus making the most of life.

Cultivate foresight, as another element of success, by studying the laws of trade, of business, and life. It is an easy matter to tell that two pounds of salt added to the same quantity will double the amount. The laws of life are no less fixed and sure. Every fluctuation in the market, every rise and fall in the sale of particular articles, happens according to law. Hence a knowledge of every fixed principle and fact in a given case will enable us to project plans or systems with almost unerring certainty of success. "Look before you leap," is an old but important caution. But to thousands the future, even of three days,

is completely hidden. They take life as it comes—rather a comfortable way of living, to be sure, to one who has no higher ambition than the beasts of the field—but such men are never known by any good work. Every man should keep himself out on a voyage of discovery. There may not be another world to be discovered, but there are vast regions in every department of life to be explored, in which may be found some of the richest and most extensive mines of pure gold. You should follow time in all things. If he should order an increase of your business, be not afraid to obey. Under his authority, you may purchase a thousand tons of coal, or ten thousand feet of lumber more than last year, or you may order from the manufactory fifty cases more of shoes, or bales of cotton cloth. By following his direction you will not have a remnant left—all will sell that *he* orders. There is, also, a time to speak, and write and act. Keep your eye on time and speak what he will smile to hear, and write what he will bind up in a bundle to carry down to coming generations, and act in all things so as to gain his approbation. Do not look back, like Lot's wife, but ever forward. Poor dead heaps of salt are those who have turned back toward the past! Let your motto be "ever onward," not with false zeal and in rashness, but with prudence and caution.

Whatever be your calling in life, maintain a strict integrity. Never swerve from the right and the true to save your life. Let your simple word be as sa-

credly binding as your bond. Fulfill every engagement, however trifling. Do as you agree. Be punctual to a moment. Remember when you promise to meet your friend at a certain place at eight o'clock, you have no right to wait one moment past the time. Be on the ground when the bell strikes. School yourself in these little things, if you would be punctual in paying a bank note, or in meeting more important engagements in after life. Be fair and honorable in your trade. Let every man know where to find you. You need here no fears of being unknown, and your good actions unacknowledged and unappreciated, for a noble life cannot long remain concealed. While you may be in the employment of others, if trusts are committed to you, keep them as you would your life. In this way you will form a character that is invaluable, and make yourself a name that will stand for integrity and honor so far as you are known. Never stoop to any low artifice or dishonorable means for obtaining the various wants of life. Walk with your head up, through the world. Fear no one, flatter no one, nor court any man's favor. All this may be experienced, by strict integrity of heart and purpose. When you are proved, you will be loved and respected. And certainly, he who is conscious of uprightness of heart will respect himself; hence his whole demeanor will exhibit a dignity and self-possession for which he will be honored. The moment you swerve from the right and make the end sanctify the means in securing a given object, you have admitted to your heart the

most daring enemies. If they are permitted to remain, your ruin is inevitable. You may succeed to-day, but it is only to fall to-morrow. Scorn to go into favor but on a firm foundation, and never take money that you have not in some way earned, lest it burn in your hands.

Self-denial will be required of those who are successful in life. We mean by self-denial, giving up what we have the right to enjoy for the sake of obtaining some higher good. Here is a young man just commencing life, penniless and without friends. His business affords him but a meager support. He is proud and ambitious. He loves social intercourse and would be glad to mingle with his young friends, but he finds it impossible to keep up with them in external appearance. His coat is soiled and his hat out of fashion. He knows that men are usually rated according to their appearance, not by their true worth; hence, as he cannot associate with them as an equal, he abandons their society. Now comes the temptation. What shall be done? Shall he spend his whole income for dress, or live alone, waiting his turn, or seek association with those beneath his level? Here is the rock on which thousands have been shipwrecked. If he spends all his earnings and spare time with his fellows in scenes of pleasure, he may be called noble-hearted and generous; but he will not only be without funds when he would enter into business himself, but he has formed habits of dissipation and prodigality that will not be easily broken.

If he lives alone and dresses as he can afford, seeking the improvement of his mind and skillfulness in his business, he will doubtless be called niggardly and covetous, but he is all the while forming a character that is more valuable than gold—habits of business that will be of more service than a rich inheritance. He will increase, while others will decrease. It may be difficult, at first, to make this sacrifice of feeling, but it can be done. Fix your eye on the end of your race, and you will be sustained. How many young men have been saved by some little incident that has fixed their eye on the end of a year, or some brief period ! The father may have expressed his fears and regrets arising from the carelessness or dissipation of his son ; or his associates may have ridiculed him, until all the heroism of his being was aroused. His resolution is fixed. He has renounced his former course of life and set his heart on gaining some noble object. For that he lives. To gain it, he can sacrifice his ease and time. Let temptation assail him ; let him be introduced to some gay young men and hear some remark made in reference to his appearance, it may require a struggle, but he can endure it all. He would be glad to dress, but he cannot consistently with the purpose of his life. He would rejoice to attend this party or join that club, but no, his heart is fixed. The same is true in respect to the gratification of all his passions. He lives a life of virtue, not by laying hold of his passions, compelling them conformity to the right, but by living for a higher, noble

object. Nor is he penurious or selfish. He may appear so to others, but it is in appearance only. His heart is generous and free. There can be no benevolence and generosity in a course of life that is sure to make me poor in after life.

"How is it," said a father to his son having just returned, after five years absence; "how is it that you were able to overcome the temptations of city life; to deny yourself of many of the comforts and pleasures enjoyed by others of your age, and bring home so large an amount of money?" "Oh," said the son, "it was this hour that saved me. I was tempted; I have often struggled until the perspiration dropped from my face, against yielding to some young friend who urged me to join in some scene of pleasure; but the thought of meeting you, and sister, and mother, strengthened, and sustained me." New England has many sons of this character in every portion of the world. Live, then, with your eye on a noble object, and self-denial is sweet. If gentlemen of the middle ages could sacrifice their ease, their time and their life for their betrothed, cannot you withstand temptation when the eyes of kindred are on you? Ask the student who has earned a world-wide fame, or the man of princely fortune, and learn of them their toil and struggles! To those who love their ease, having never learned the luxury of self-denial—who would faint in the presence of a naked truth—who groan under the burden of a single thought, and who live to be rocked, and fed, and clothed by other hands, the labor

of these men appear superhuman. But they are the labors of men, labors too, in which they took great delight.

Be contented with your lot. Envy no man who may chance to occupy a position above you. Seek, rather, a position above him, but never grieve because your present position may be an humble one. There is real joy in striving for a higher station. The moment you suffer yourself to be discontented, that moment you are unmanned, and of course unfit for true labor. It will also make you unstable and changeable as the wind. Your spirit will become chafed and soured, which will render all honorable business impossible. Ever let others alone in their labors. Your own work should occupy all your time. Fix your eye on that, and let nothing else concern you. It is unmanly to suffer ourselves to be filled with regret because we may be poor. Regret nothing but wrong doing. Be proud of what you are. Make the most of what you possess. Keep what you have, and increase your capital as fast as you can with safety and honor. Those who are above you may have been where you are, striving for a competence and honorable distinction. If so, they will honor you as much, and respect you as truly, as though you had gained all your desire. They will recognize in you the true spirit and noble blood. To be sure, those who have been raised up by some sudden change to an high and enviable position, may despise you; but it is so because they do not possess a noble heart. It will

ever be true, the moment you give authority to your *servant*, he will ride over you. He who is fit to rule, feels it to be so much a thing of course, that he is not puffed up by it. Thus it is, as a general thing, the world over; no man receives an honor unless he is worthy of it, and certainly it will not make him proud if justly bestowed. It amounts to a mere acknowledgment of what he was conscious of possessing. But those who, by the possession of a little wealth, occupy a position they were not fitted for, are proud, haughty and insolent. They despise the poor and turn away from the needy, while they sneer at one not dressed in the most approved style. This class are rather to be pitied than envied.

Cultivate a talent of silence. That is, be able to hold yourself still amid every scene however exciting. When a proposition is made, take it home and examine it in all its length and details. Remember that appearances are deceitful. Be not captivated with vain show. Be cool and calm in every movement. It is not the most boisterous and stormy that are able to accomplish the most in the end. There is no real, profitable strength in convulsion fits, none in the exertions of a madman. Husband your strength till the time comes for exertion. Save your fire till every shot tells. Move slow, lay your plans deep and firm, and when the time comes for action, be where it is called for with all your strength gathered up. It does no good to strike here and there without plan. It is no better than beating the air. Aim at the right point

and hit it. Those men who have a dozen kinds of business, consequently, are all hurry and bluster from morning till night, never accomplish any thing. If, then, you would succeed in life, keep your plans to yourself, mind your own business, and be faithful in your calling; then, when the time comes, you will be known and respected, and that without trumpeting your own fame.

Never be in a hurry. You cannot force that which must be brought about by time. You may keep up with time, by proper care, without running—you may even keep step with her through life, and, now and then, be able to stand at her gate and knock before she is on her way—but the moment you begin to hurry, you grow weak and fretful, your hands begin to tremble, and your heart to fail you in an emergency. He who lives in a hurry has no faith in the promises of nature and truth. He dare not trust the eternal laws of things. He is an infidel respecting the revealed truth of worldly prosperity. The day becomes too short and the night too long, still he accomplishes but little. He merely plods around the same beaten bath, fretting and chafing at every step. Suppose you do not get rich as rapidly as many around you; hurrying will do no good. Suppose the world is slow in acknowledging your real merits; hiring editors to puff your performances will not help the matter. You must have time to grow. When your fruit is ripe, somebody will find it and tell your neighbor, which will soon gather a great company

around you. Bide, then, your time, without fear. Be careful for nothing, except to do right. You need not be solicitous respecting your success. Work out your problem of life, and the world will acknowledge your conclusion to be correct. There is time enough to do all things well. Take good care of the moments and the hours, and you will have no cause for hurrying, but you will be able to drive your work and not let that drive you. If we are not mistaken, here is the great difference between men. We watch one man, but he does not seem to move—he is at ease and happy, unmindful whether it goes well or ill with him—still he is constantly gathering rich crops. There are a thousand streams around him contributing wealth and the choicest blessings. He appears to make no exertion—still he is prosperous. His neighbor is all hurry and bustle, unable to wait for any thing; even time runs too close. When young, he could not rest till he had grown up to manhood, and when settled in life he hurried on to gain some advanced position he was sure would yield him a large income. Thus from one thing, and from one year to another, he drove on, “never is, but always to be blest.” It is easy to see that the cause of the success of the former, and the failure of the latter, lies in the course of life they severally adopted. The former never moved without an object in view. He watched the movement of things and took the advantage of the times. He had faith in great principles. He did not labor so much with his physical as his mental

strength. He laid his plans by hard study. The latter never thought seriously for an half hour in his life. He was afraid to look forward. The present was confusion, and the future must be confusion confounded. Hence he labored without plan. He found a thousand things to do, but they were never done. Thus he passed through life as in a tread-mill, hurrying and driving lest he should die without making any progress in his journey.

Persevere against discouragement. What has not perseverance accomplished? It

“ Is a Roman virtue,
That wins each God-like act—and plucks success,
E'en from the spear-proof crest of rugged danger.
And he who labors firm, and gains his point,
Be what it will, which crowns him with success,
He is the son of fortune and of fame.”

When you have chosen your object of life, pursue it without fear or faltering. Be not discouraged amid difficulties. Never turn back in thy work, for

“ Revolt is recreant, when pursuit is brave ;
Never to faint, doth purchase what we crave.
Attempt the end—and never stand to doubt !
Nothing's so hard, but search will find it out.”

In conclusion, let me entreat you to seek the control of the elements by forethought, if you would be successful. It matters not what your profession may be, there are certain laws that govern it. Even if you find yourself, for some reason, misunderstood, there is a way to turn the tide in your favor. You have only

to wait your time with patience, without complaining. Be faithful and true, and the same individuals who have clamored the loudest for your overthrow, will plead the strongest in your favor. Fight them and they will fight you; love them and they will love you. The same is true in every thing. Learn the laws by which every trade and all intercourse with men are governed, and conform to them. Think! There is more strength in true thought than in the whirlwind or in the lightning. The time has gone by when mere physical force will be sufficient to serve us. Our work is too great and too heavy to be done by our hands. We must have the wind and the streams and the lightning to aid us. Look forward, then, and learn what the people will want next year, and be not afraid to build machinery to manufacture the article. Let your will be under the control of reason and a sound judgment, and your success, in whatever you undertake, is beyond a doubt.



LECTURE VII.

SELF-RELIANCE.

Self-reliance defined—Independence of Self-reliance—Discouragement—Inexhaustible invention—Great hope—The Times demand self-reliance—Fashion—Self-reliance a Sermon—Individualism—Minding our Business—Union—Imitation.

THERE must be a cause that lies back of every effect. Though hidden, its power may be measured by its external influence. If it is permanent, the result will be constant. The height of the waves is always proportioned to the strength of the wind, and the sea will continue thus excited while the storm rages. The rose bush beneath your window will cover itself with green leaves and unfold its beautiful flowers under the influence of the warm breath of spring, and the little stream will continue to ripple o'er its rocky bed so long as the fountain is kept full. In our examination of the mental or spiritual world, we shall find that the same law holds true. There is a cause for every thought and action. The same is also true of every particular class of actions. If our

actions are noble and great, our hearts are full of magnanimity and true honor; if selfish and mean, the heart is of the same character. If our actions are of a mixed character, there is evidence that we live under the influence of contending passions. He who falls back upon a true and faithful self in every action, will be a faithful and true man, while those who dare not trust themselves, but act under the influence of every changing circumstance, will be constant in nothing except it be in changing. It is necessary to hold the helm of the ship firm, and constantly on the track, if we would make our voyage with safety. He who trusts the guidance of himself to other hands than his own, will remain unmoved in the harbor, or, if towed out into the open sea, will be capsized or shipwrecked.

We do not mean by self-reliance, pride and arrogance. Men of this character may put on the appearance of one who relies on himself, but in every emergency they are as strengthless and fearful as an infant. They are confident, but it is the confidence of ignorance. They would be original, and impress all with the conviction that they never feel the need of consulting any one; but by a close examination it is evident that all their opinions and doctrines are second-hand. Their words are the echo of their oracle, and their views of things the second edition of some work of a friend. They are full of boasting and bluster, ever ready to give their opinions and defend them in all the confidence of weak minds. Indeed, they are first and foremost in every thing, until

the hour of labor comes. They can see what no other men can—even all is plain to them while it is unrevealed to the wisest. Of course they are egotists. It is *their* hand that obtained the victory. They can see where others are blind, and walk erect where others would stumble. They are sometimes said to be self-confident, but this is not true. They do not trust in any thing. They are proud, desirous of being thought great, while they are conscious of their inferiority. They do not speak and boast of their great deeds from any conviction of their greatness, or consciousness of possessing the truth in the matter, but simply as they act in all things, under the influence of pride.

Self-reliance implies self-confidence. Would I dare rely on myself, if I had no confidence in my own ability? Unless you are conscious of your ability to make a pannel door, or a book, nothing could induce you to undertake the task. Why is it that the apprentice needs help and the scholar instruction in their labor? Is it not for the want of confidence in their own ability?

Self-reliance is self-trust. In whatever situation in life we may be placed, whatever the labor we may be required to perform, we consult ourselves. We do not ask council of our impulses or desires, but of our powers. In what else can we trust? I can call no man to my aid. No man can impart strength to me. I have so much—enough perhaps to lift two hundred pounds, to write a poem that will find its echo in every

heart, or make a speech that shall serve as a model through all time. This is the measure of my ability. Here is my trust. Ask me to perform this or that, whom shall I consult but self? Here is the work to be done, there is my strength; if I can do it, it will be done by a true reliance on myself. We can conceive of no way any thing has ever been accomplished in any other manner. To be sure, men may bluster about under the influence of impulse, but they never accomplish any thing. They may give their opinion on every subject, in advance of all others, and though they confirm it with the most positive assertions, no one will believe them or listen to them. A good action is never forgotten, and words, to be listened to, must be the result of thought that is begotten in our own heart by strong mental labor.

But few men ever trust themselves in any labor. Most men think over other men's thoughts and act over other men's actions. Yet so precious and important is a true and real thought regarded, that the name of an original thinker stands for the views and doctrines of coming generations. Nor are thoughts so scarce that but few can hope to be distinguished. All around us, they are struggling for articulation. The world is full of undeveloped truths. The reason, then, must be, that but few men have any confidence in themselves. They dare not venture out where the ocean has not been sounded, but shrink like children from a journey, into the dark, unpathed forest. It is easier to rely on something else for distinc-

tion, and far more in accordance with our love of ease. How much easier to gain distinction by wealth than thought! We can stand with confidence on a gold foundation, even when we dare not trust ourselves to give utterance to a single truth. Young men thus trust in their father's purse far more readily than upon their own ability to gain wealth themselves. We have evidence of this fact in our daily observation. A rich man's son takes his portion and goes forth to live, but, from his habits of prodigality, or some reverse of fortune, he soon returns, to end his days in poverty. As soon as his money is gone, all is gone. He has no confidence in himself. He would as soon think of trusting an infant as himself in conducting any enterprise. He cannot set himself to work. He has no strength. The moment he falls back upon himself, he gives up in despair. But the poor man's son is taught in his first years to rely on himself. He was taught to pull on his own boots, to draw his own sled, and row his own boat. Left to himself, he is not alone. He has invention, faith, courage and perseverance. The spring of life is within him. It has never failed, and he knows it never will. He has ever succeeded, and he feels that he ever must.

Self-reliance gives us independence. Our foundation is within us. It cannot be reached by an enemy, nor can it change. The world may be fickle and changeable, but we never feel the need of consulting that. In all our labors, we are separate and distinct from all men. We act for ourselves. We fear no one,

nor do we court the favor of any one. We are a world—a kingdom by ourselves. When a subject is presented, we take it home and examine at our leisure. Our opinions are our own. We have no fear of expressing them. Every thing is so much a thing of course, that we might as well expect to hear one boasting of his existence as to hear such men extolling their good deeds. There they are performed because they are natural, and if any one chooses to applaud them, he may ; it will not affect the individual in any way who lives by self-trust. He knows and feels his greatness, just as we are conscious of life. Ask him to invent a steam engine, or a cotton gin, or search for the laws of gravitation, he will enter into his closet and go into communion with himself. There, if any where, he will find the secret, for, certainly, it is not in books, or in other men's minds. He will not stagger under the heaviest weight, nor doubt amid a world of skepticism. He can walk alone any where—and he steps as firm when the earth is rocking beneath his feet, as another man would on the solid rock. The moment we fear to trust ourselves, we either sink down in discouragement, or lean on one another's arm, which renders us useless through life. Thus the world is at the present day, hobbling along on crutches, or leaning, like a sick friend, on the arm of a guide.

He who trusts in himself will not be discouraged. He has no courage or faith but in himself ; and as he is the same through life, how can he be disheartened ? No man can fall while the foundation is firm beneath

his feet. Let me trust in what I cannot control, and I am liable to be discouraged every day. If I build on another man's foundation, and he sees fit to remove it, my superstructure will fall. Let difficulties present themselves to the painter, the sculptur, or the mechanic, who relies on himself for success; they are met with patience, and overcome. The labor was commenced in full faith that he had the ability to accomplish it, and while he remains in possession of his mental and physical strength, he will not be hindered. There is vast strength in every man—enough to accomplish all that a wise mortal will ever desire. Who has ever found his strength to fail him in an emergency—in the crisis of some enterprise, for the prosecution of which he felt himself impelled? And, indeed, great and good actions are never performed under the influence of any other impression. Those whom the world call great—the world's pilots—indicate in every movement they could not rest. They live under a spell—moved about by an hidden impulse. Did nature prove false to them in the hour of trial? Was not Luther prepared not only to confound Tetzels, the traficker in indulgences, but to balk the Diet of Worms, and break up the deep-laid plans of his enemies? The strength of every man who trusts in himself will be sufficient for him in every situation in life. Called to preside in the Senate, or chisel out the form of a Greek slave, or even to sell goods for an employer, or make a boot for the shoemaker, he is at home. Every thing is natural, and a thing of course; and

we might just as well think of the trees and shrubs becoming discouraged in the spring in respect to their leaves and flowers, as the man who trusts in himself. He never undertakes what he cannot perform, and in no work commenced, can be hindered.

His invention is inexhaustable. Here is the work to be done, but the manner is not so clear. There is no law to reach the case, no pattern from which he can make the requisite casting; nor is there any guide-book at hand, nor "lessons made easy," nor key containing the process by which the problem may be solved. Here are a few unwrought materials, that is all. But the work can be done. This he feels as sure of as though it had been revealed. He asks no man's advice, nor does he counsel the past. But he goes back upon himself. He sets himself on a voyage of discovery. He pries into the unknown—he knocks at the gate of chaos, and plods amid the darkness of inexperience. He gathers his materials around him. He seeks to bring them into harmony. He labors and tries, gaining a little. He sits alone. His soul becomes inspired. The darkness begins to break away. He holds his ear still, and eye firm. He begins to hear the music and see the movement of the unknown. He soon shapes his ideal machinery, building it of iron, perhaps. He places it in the ship or the work-shop, where others can see and hear the movement of his new invention. Have you ever stood in a company of men laboring to get a ship afloat, that had been driven ashore? Most of them

have no faith in their labor. They look on in silence, lifting where they are told to lift, just as the horse draws, when he is bidden. But there are others who look and act different. They know it cannot be taken up by their own strength and placed in the stream, but other vessels have been raised, and this may. Hence they begin to study, or contrive, which means invent some plan to effect their object. Here is seen the great difference among men. Throw men upon themselves, on their own resources, and they will find some way of escape ; but let the mind be sustained with crutches, it is as fruitless in invention as is that of the horse. Let an apprentice lean upon his teacher, and he will never learn how to make a mortice or drive a nail. The same is true in reference to education. The modern helps are usually nothing more nor less than easy coaches. They may carry the pupil through a certain course, but all his knowledge is useless. He is not taught to think for himself and trust in his own strength.

Self-reliance will inspire the heart with great hope. If the individual meets with a reverse to-day, he is confident of success to-morrow. If one plan fails, he has another ready for trial. He cannot be conquered. He is cheerful in chains, and unmoved amid the most forbidding appearances. The moment you have filled the heart with hope, you have set in motion machinery that will result in important action. There is a desire in every heart for noble action ; but a want of self-reliance, in many cases, destroys all

ground of hope. Create self-trust, and hope springs up at once. The strongest and noblest desires may now be gratified. Labor is commenced, and plans invented for this purpose. How many young men have been saved from utter ruin by a single event. A friend has whispered in their ear, that they can do something. They believe it. How soon they begin to manifest their faith, in a firmer, more elastic step; in a more open, smiling countenance, and in a more manly appearance. They are no longer slaves, but men. They may have lived in vice, but now their base passions are controlled by a purpose to live for some noble object. Amid a class of boys at school, you can tell in whose heart hope reigns. They are those who have been taught to trust themselves, and their eyes brighten and their hearts beat quick when a proposition of difficult solution is made to them. Those without hope will listen without emotion. They have no faith in themselves. They aspire not after great things. They live for no higher purpose than the beasts that perish. No man will ever go beyond his hope. Where there is no hope there can be no fixed purpose of soul.

On self-reliance depends our success in life. The laws or elements of success we have considered in a former lecture. Now, who but the individual that trusts in himself, will seek any definite object in life, or remain firm amid its changing scenes? In what other heart can we expect to find a spirit of enterprise, strict integrity, and self-denial? The moment you break up self-confidence, you destroy hope;

and where there is no hope, we give up in despair. We live for no great object, but drift through life at the mercy of the wind and tide.

Here is a young man having forced himself along against every possible discouragement into professional life. He sets his mark at a seat in the Senate, or in the chair of the Supreme Court of the nation. His hard fate in life has prepared him for still severer trials. He has made himself thus far, and he feels that he has the ability for every emergency. He trusts no man. He lives within himself. He courts the hardest, roughest road; for in making it smooth, he knows his true worth and strength will be more clearly exhibited. He turns aside for nothing. He walks straight on toward the object of life. He increases in reputation and influence. He becomes known abroad. He is respected and trusted, until at last his object is gained. Could a coward have accomplished all this? A coward with even great strength of intellect, will die unknown.

The same is true of the student. Let him rely on himself, let him consult no one, let him read but few books—for great readers never have been and cannot be great thinkers—and his success is beyond a peradventure. This, indeed, is the first and the last, the sum of all the qualifications of the real scholar. Without it, he is a poor hobbling cripple. This should be the object of all our schools, to give the scholar the ability to guide himself, and compel him to do it. No man needs any helps. The beginner may a

few, but far less than is now put into his possession. It is thought that the rising generation are far better educated than were our fathers. It is very possible our children may have acquired a considerable amount of what may be termed knowledge. That is, by the help of maps, and charts, and illustrations, they may have treasured up many facts respecting some of the most interesting sciences of which the common people of the past generation were ignorant ; but this by no means proves that they are as well educated. If education means any thing, it means to cultivate the mind so that it shall be able to perform its functions ; to think and investigate for itself. With a retentive memory, an individual may become a walking library, and be able to astonish a certain class of people, while they have no more education than an infant. They can neither think nor reason. Their mind has not yet grown. It is smothered beneath the rubbish of knowledge. Ask them for an opinion, and they will refer you to the saying of some wise man of the past. They lean on other men, not on their own strength. They can no more originate a thought than a new world. Some people call them learned—so is the building in which your library is kept, for the same reason.

Here too, is the young mechanic, poor, but self-confident. Others have prospered and he may. His rich neighbor, just retired from business, was once poor, but by diligence and perseverance he acquired a competence. He has hope. There is the end of his

race. For that he lives. He is confident where others tremble, and drives on where others flee. He increases his business, hires a new set of hands, and grows rich. He often risks his all, yet it is not a risk, for he had gone over the ground beforehand. He who is over-cautious and fearful, never learns to walk, but is compelled to creep like an infant through life. It is not true that men hinder us and the world oppose us. No man was ever forbidden his true position, when it has been claimed. The moment you walk up in full confidence and courage, the people will part to the right and left, and hail you king or noble in your department of life. Nor is it true that men may be SET UP by others in a manner they will remain where they are placed. They must be fitted for the station, or they will come down with great rapidity. Place a truckman in a professor's chair, and he would not feel at home. In his place, he is as confident as a king; there, a timid child. Make him feel that he has the ability to fill that chair with honor, and he will be in perfect ease in his new position. Hence it is true, that without self-confidence or trust there is no exertion or labor; and surely without labor we cannot hope for success.

The times demand that each of us shall cultivate self-reliance. The state of society at the present time is peculiar. There is a good deal of intelligence and refinement in almost every department of life, but very little self-reliance. We have been hurried on amid the mass without becoming separate and distinct

in our feelings, views and labors. Most men think and feel, and run with the multitude. Public opinion is the rule of judgment, and its law of conscience. But few men consult themselves, but their neighbors, in reference to any doubtful project. The tailor is supposed to know the style in which your coat is to be cut, and the milliner presides at the altar of fashion. Who has it yet to learn that the phrase "the fashion," has far more influence with the majority of the world, than the commands of the king, or the laws of God? Who dare disobey her commands? Who ever calls in question her requirements? We are her slaves. At her command we draw on a boot that is sure to pinch our foot, or wear a shoe too thin to be of any service, lace ourselves up until it is with the utmost difficulty that we can breathe, or walk, laugh, and talk nonsense. Natural or unnatural, wise or unwise, we are compelled to enter and retire from the drawing-room with a definitely defined bend of the head, and fold our hands and hold our handkerchief in the most approved form, or else be branded with the term "unfashionable," which is similar to declaring one an out-law in respect to all genteel society. No one ever dreams of consulting themselves in reference to their dress and general appearance? Though the fashion changes once in three months, all obey without a murmur.

This goddess of fashion rules not only in the dressing room, but in every department of life. Men think and write, and speak, and even preach, according to the most approved model. As soon as one breaks

away from the law in the given case, unless he has the strength of a giant, he is neutralized by the sneers of a thousand sycophants. He is called eccentric, singular, extravagant and dangerous, and thus his influence is destroyed. But few men dare give expression to themselves. The thought may burn in their heart, but in giving it expression according to law, it is chilled to death. It may be polished, but it has no life. It is a beautiful corpse, with painted cheeks—a well chiseled marble representation of life. Men seem to have forgotten that those whom the world call great, spoke and wrote what they felt. We can feel the warmth of their words though their lips have been sealed in death for a thousand years. They were honest and sincere, speaking right out from a full heart, independent of all law or custom. But now, no man can hope to gain a reputation unless he puts a straight jacket upon his heart, and lets no thought escape him unless it be first frozen by the chilling forms of rhetoric and logic. Not only this, but we are tied up to think only so far in any direction. The bounds are set, and woe be unto him who shall dare to pass them. For instance, let one become more animated in the pulpit, or discuss subjects that are forbidden by public opinion, how soon he is cried down and his influence destroyed. Let him become in earnest, and he is said to be unsound. Let him adopt a dull, lazy, prosy manner of delivery, and though his matter may not possess the strength of gossamer, he is said to be a very sound preacher. Let him express

his opinion on those questions that are not sanctioned by his sect, he will be pronounced a heretic. Let him discuss questions that are generally neglected, it will be said of him he is not "very pious." Thus it is, the world over, the moment a man begins to think and investigate for himself, there are a thousand standing ready to rebuke and oppose him. We have evidence also of the same state of things in the fact, that in the settlement of almost every question, we are referred to the past. The sayings, and doctrines, and doings of our fathers, form our law books. They are our creeds, our standards, and judges. But few literary men dare say that the literature of the present day far exceeds in every respect that of Greece and Rome. Yet it is true. "Distance lends enchantment to the view." There is romance among ruins of by-gone ages." Men can talk learnedly about the former times, and see a beauty and greatness there, he is unwilling to allow exists among us. The same is true in religious matters. Men seek to square their doctrines by those of the past. Ask them for an opinion, and they will quote one of the early Fathers, or Calvin or Luther. But few men dare think for themselves. They seem to have forgotten that those men whom they delight to honor were independent men.

What we need is to cut men off from the past, and every other reliance, and shut them up alone with themselves. Each man should be able to keep himself company and make himself contented and happy. We should be able to act for ourselves, not with head-

strong rashness, but with cool, calm independence. We should feel that to please ourselves, we have done all that any sober man can require of us. We need men who will drive on as they see fit, speak what they think, and write what they feel, without apology or bashfulness. We need men who will throw away every crutch, cease their hobbling, stand up erect, and walk about in the firmness and dignity of men. There is room for such men. They will find employment any where, for which the highest price will be paid. The time has been when all were slaves—driven in the field like cattle—but that time has passed. We claim the ability to govern ourselves. Why not carry out this principle in all things? Be afraid—never dare speak without consulting your little mistress fashion—blush when you are gazed at by the multitude; go round an extra block lest some one will laugh at you for carrying home a roll you have purchased at the store, and be ashamed because your coat is not in fashion, and it is evident that time, in passing over your tomb in coming years, will scorn to own you as her child.

Self-reliance is a sermon. Like all good sermons, its teachings may be perverted, but it usually makes men wiser and better. Separate man from the multitude, tear away all his props and break up every thing to which he has trusted, throw him into the stream alone, and he will begin to exert himself to save his life. He finds strength within him sufficient for the day. Hope begins to spring up in his soul.

He can do something. Some of the noblest and purest emotions are excited and cultivated. He lives under their control. He grows stronger in virtue and goodness every day. But let the young man never feel the need of self-reliance, let him have his father's purse to lean upon, his strength is never called out. He drifts with the tide. He never curbs or checks a wrong emotion, but grows up without pruning or cultivation. In this way our inmates of the States prison are made and candidates for the gallows supplied. He has nothing to do but indulge his wicked passions. Hence what is good and noble within him is never cultivated. There is a great deal of meaning in the saying, "idleness is the devil's work-shop." Without any thing to do, the hearts of men become full of hatred and wrath. Engage them in useful labor, they grow pliable, kind, and generous. Young men should never be suffered to become discouraged, for if they do, there is danger of their becoming dissipated; but the best training that can be adopted, is some plan that shall throw them upon themselves for all they need. The moment you have awakened ambition and hope in their heart, they are safe. They will withstand temptation any where. Fix their eye on a noble object and they become blind to every thing else. Our powers increase in strength and volume when they are watched and checked. Let them alone, and they will remain dormant until called out for use. A fire among shavings may be smothered, but it will burn the stronger when whipped.

Our Maker designed we should rely on ourselves. If not, why were each of us created with a separate and distinct being, with faculties and powers every way sufficient to guide and control ourselves? We thus came into the world, and every action of our first years is free and independent. The little child consults no one, asks no one's advice. It talks as well as it can without blushing, and if it falls down it is not discouraged. It is not till after life that it renounces self and enters into the convent of society, hood-winked and bound hand and foot. We are all born pure democrats, let what will be the form of government under which we live. If it was not God's design that we should live thus through life, why has he not marked our rulers in their birth. If we are to think over other men's thoughts and blindly follow their direction, why have we minds to think at all? There is no truth more clearly taught in our natures and the dealings of Providence with mankind, than the doctrine of individualism. There is no possible connection between men and men in what makes up the reality of life. A people may be united, but not by welding the mass together. We have feelings and sympathies in common. But this is a union like the leaves and boughs of the forest, so intertwined and interlocked as to form one broad canopy. Each man is like a separate engine or machine, with its specific work allotted it. We have no right to stop its motion, and trust to others to do our work. No man can do my work, nor can I do that of any

other man. No man has the right to be idle, to live to enjoy life. Labor is the great law of life and heaven. Our Maker has set us the example. Through ceaseless ages, He is creating worlds, and the flowers, and superintending the universe. Go work, then, in thy allotted sphere, and fill up thy days with usefulness. You have strength and every needed faculty for it. Trust yourself. Be separate from the world. Live alone within yourself. View the world and commune with it through the open window of the soul, but come no closer to it.

This subject suggests some few duties to which we wish to call your attention. You are here exhorted to be separate and independent. You are urged by nature and your Maker to grow out from the multitude and stand alone. You have nothing to do with the world directly. Your labor may have reference to it, but it is to be performed by your own strength. Let whatever be your calling, be a man, a separate and distinct being, but cut at once and forever the leading string by which you may have been led. Suppose you are an apprentice, seeking to learn how to make a watch or a boot. The best way, indeed the only true way of success, is to begin without instruction, and do as well as you can. It may be proper to watch those more experienced, but never ask them questions. Trust your own judgment. Learn what you ought to know, and then set yourself to work in good earnest. Make every thing your own. Throw probability, guess work, and perhaps, to the winds.

Be a skeptic till the thing itself is revealed. What you do know, be sure and know it certain. Never venture beyond yourself, but be independent within yourself. That is, never venture from home. Feel that you have the right to command wherever you are and control yourself. Do nothing that you will be ashamed of. Be sure and not be haunted by the ghosts of murdered right and virtue. You need not be afraid of being overthrown, for you stand on a firm foundation. Nor can the charge of inconsistency be sustained against you. Act from a full honest heart, and then let your action alone. You need not be concerned about your conduct being harmonious. Truth is consistent with itself, and if every action is dictated by truth, they will harmonize without your care. If your past life is right, it will take care of itself; if it is wrong, you cannot mend it. Never walk, therefore, with your head over your shoulder. Live so that you will dare do right to-day, to speak what you think, and look every man you meet full in the face. Please yourself, and let your deepest communing be with your own heart.

Be sure and mind your business. This may be regarded a very homely expression, but it is certainly a very important one. In the first place find your appointed place and keep it. It is the custom among the Chinese to present the infant with various articles, and the one it first takes hold of and becomes interested in, decides its future avocation. This may not be the best way of finding out the same thing, but

our position may be found, and the labor for which we were created can be performed. When it is found let it occupy your thoughts and your hearts. Let the world around you alone. Every thing will adjust itself to its place, and the world move on just as well without your assistance. It would seem that some men suppose themselves born to watch over the interests of others, and the world's, or the nation's. They never engage in healthful, manly labor, but spend their time bemoaning and lamenting something. Take up our religious or political newspapers, and we find them filled with doleful lamentations and sorrowful croakings over the danger of the nation or the church. Just as though he who created the world is not able to manage his own affairs. Just as though all our sorrows will make one hair white or black. This is not our work, our labor is not in that field. We may benefit the world, aid in scattering the darkness of ignorance, superstition, and vice, and cultivate many barren portions of its soil, but not by intermeddling with the business of heaven, or that of our friends. If you are called to preach the gospel, do it with an honest, sincere, and earnest heart; if you are called to labor at the bench, do it in the same way. You may have social and moral duties binding on you, but here is thy center of life. Keep within your own circle, remembering nature never allows overseers in her work. What is required, she does as well as she can, regardless both of the praises and fault-findings of men. The violet and the oak never quarrel, nor com-

plain of their lot. Be as true as nature in your labor, and the time hasteneth when it will be said of you "well done good and faithful servant."

Unite with no man or men, but in the way prescribed by nature. As we have seen, we are separate or distinct beings. This fact is to be recognized in all our life. In our thoughts, counsels, and acts, we are to be alone. Still there is a plan of union. We are all a band of brothers. Though separate in all that makes up the reality of life, we are united by ties that cannot be broken. We may sympathize together. We may share each others' joys and sorrows. We may unite in a common interest for the general good. But in all our union, it is the union of individuals—of separate particles. Each particle has a common center and a separate existence. But this is different from the union formed by men in whose hearts the feeling of self-trust is destroyed. Here the union is like that found by melting the bars of iron and making one solid compact mass. Be careful then that you never merge yourself in any association where your identity will be lost. Be yourself every where. Mingle your feelings and your sympathies freely with the multitude, and unite your interests where duty requires it, but claim thy right to be a separate, distinct, noble, and true man.

It is not an easy task to rely on ourselves. There are a thousand temptations to induce us to lean on others. We dread responsibility. Not, however, if we are true men, but all are not thus. We stagger

under the smallest weight. The world over, and in every thing, we seek to live without labor. We desire some other one to bear the load. We also hate to think. There is no labor to be compared with it. To toil with the hands is a luxury; but to force the mind right down into a subject, is what no man loves for its own sake. The strongest thinkers the world has ever seen, have been compelled to force themselves—absolutely whip their minds into activity. When once they have got under way, the excitement of the labor has kept them to work. Men may think for an hour under excited feeling, but to set down and think all day, for a month, or year, is almost self-murder. No wonder, then, that the world submits so readily to be thought for. No wonder we hail an original thinker as the dawning of a better day, or a new era in the history of the race. But as difficult as it may be to trust yourself, it can be done. You may, and you should school yourself in this particular, until you have overcome much of your repugnance and it becomes natural to your own strength.

Let me say, then, in conclusion, be yourself in every thing. Never imitate or copy any one. Be rated according to your real powers and worth, not from your appearance. Neither fetter your mind nor bind your spirit, but speak right out the honest feelings of your heart. Suppose you are misunderstood, you only share the fate of every man who thinks and acts for himself. Indeed, you cannot hope to be understood by proud, selfish minds. They will judge you by

their own standard. Be not afraid—the time hasteneth when you will have your true reward.

If you make a shoe, build a house, write a book, or make a speech, let it be such that every passer by shall say, it is your own child. Stamp yourself on whatever you do. Breathe your own spirit into it, and make it the exponent of your own thoughts. Let it thus be your out-spoken self, your winged thoughts, the pictorial history of your inner being. Love the world as Christ did, but conform yourself not to its image in any one particular.

Be sure and not rely on property, friends, or public opinion. When you need counsel, ask it of yourself. When you want assistance, seek it in thine own mind. Attempt no more than you can accomplish yourself. Put yourself like a mighty engine in constant motion, and you will accomplish a great and good work in your day.

Such men are happy while others are miserable—contented while others are dissatisfied, and full of faith when others are discouraged. Let the storm rage, they retire within their own hearts and look out upon the boisterous sea with a smile of joy.

LECTURE VIII.

RELIGION.

Religion, the life of the world—Preserving power of religion—Conservatism of religion—The secret of all progress—Power of religion—Benevolence of religion—The duty of being Christians.

RELIGION is the life of the world. Without it, the world, in every department, will become corrupt and die. Under its influence, it will begin to live a strong and vigorous life. Introduced any where, it will take root, grow and flourish. It makes no difference how benighted, ignorant, and vicious the people may be, it has the power to enlighten and reform them. It penetrates the lowest depths of society, and there, out of sight of mortals, builds a firm, broad foundation, from which it grows up like the oak from the acorn, bursting its shell and overcoming every hindrance. It crowds out that which is false by filling the place with the truth, and scatters the darkness by letting in the light. Not only will it purify our moral nature, but, giving life and vigor to every thing else, it puts

the whole machinery of the world in natural operation. Where its influence is not felt, death reigns. Infused into the heart, it will push out into full maturity, faculties and feelings that would otherwise have remained unknown. Like the warm pure breath of spring, it has the power to unlock the rich treasures of nature, and deck the otherwise barren trees and fields with beautiful flowers. It affects the world as the heart does the human system, distributing the warm blood to every portion, thus preserving it from decay. Banish true religion from the world, men would have no active, propelling principle but such as is common to the brute creation. They would soon settle down into selfish inactivity, seeking nothing more than a mere earthly subsistence. Each generation would live and die without the least improvement. But religion, being the world's soul, it gives men the ability to think, reflect, and investigate for themselves. It fills the heart with noble impulses and creates an undying thirst for knowledge and progress, also with truth and love under the influence of which we begin to grow up into the form and stature of men. It opens our blind eyes, and turns our attention away from the simple object of life to the wants of the world. In this state, our hearts begin to throb and pray for the elevation of the degraded and superstitious, and our voice heard in proclaiming "the glad tidings of great joy." We cannot rest. The thoughts and truths that burn in our hearts must find utterance. The machinery is set in full motion. Our feet take us on errands of mercy. Our

hands minister to the wants of the needy, while the lips whisper there is hope, and the tongue gives expression to the heart's sympathy and kindness. This, then, is the living spirit of true life. Infuse this into the world, if you would raise men from the lowest state of degradation to the highest state of civilization. Breathe this into the heart if you would start into life all the great and noble energies of the soul; give life to the dead, and man his allotted place in the scale of being. This is a dark, sad world as it is, but banish from it pure religion, it would be sadder still, and the wailing of broken hearts would be more dismal, and their despair more settled and oppressive.

Have you ever stood beside an individual taken from the water nearly drowned, and seen him return to life? Watch his motions—the first faint signs of returning consciousness. He slightly moves a limb, partly opens his eyes, groans, and then is still. Life soon begins to flow in earnest. He is now in pain and soon in agony. Thus he struggles, tortured into full life. Here you have a good illustration of the effect of religion among an unenlightened people. When it first reaches the vital portion of their system, it extorts from every heart a groan. They fear and tremble under the sudden shock. Recovering, they invent plans to break up its influence. Here persecution begins, the rack and the dungeon are built, and the faggot is piled around the stake. But this enemy of darkness has fast hold on the soul. It will not yield its grasp. It labors on amid the storm as calm and

undismayed as though all were its friends. Soon its foundations are laid. Life and health begin to flow through every department of society. Light begins to break in, and the darkness to flee away. The false and wrong are paralyzed and begin to die, while the whole system indicates signs of returning life. Bone comes to its bone gradually, around which flesh is formed until the whole body puts on the appearance of beauty and health. We have, therefore, only to breathe this living soul into the dead carcass of society to give it full life.

To religion we must look to preserve the world from moral death. Whatever it saturates cannot decay. Its preserving power is without limit. This is seen in the fact of its ability to purify whatever it comes in contact with. Indeed, it is purity itself, for it is truth and love. In proportion as men are conformed to it, they are true and righteous. Hence, as it increases in the heart or in the world, it forces all impurity and wrong to the surface, where they are withered and blown away. It has no affinity with error. It cannot mingle with it in the same bosom. It is the strong man armed that will, when once having taken possession of the heart or the world, gain full possession. It may be slow in its progress, but it will be sure in its results. Being fundamental in its nature, it seeks to undermine the strong holds of iniquity. This is one of its striking peculiarities. It does not aim so much to destroy an enemy by direct, offensive warfare, as by crowding him from his strong hold by

filling the place he occupies. In this way, under its influence, the world is constantly undergoing a change. The poisonous exhalations that are constantly arising from a selfish heart are parted and driven away like angry clouds by the free winds. Ignorance and vice, like dead, stagnate pools, are drained and made arable and rich. Superstition, like the chain in which the captive is bound, are broken and man is reinstated in his former position. The barren earth begins to revive and send forth the tender plant. There are riches in the earth of an untold extent that have never been revealed. Clear the bosom of the earth of its rubbish, mellow its rich soil and lay it open to the sun of truth and love, the choice plants will spring up to the astonishment of the wisest and best. There are truths that lie inarticulate all around us, hearts of nobleness and true greatness that now lie dead or dying, that may be brought out into clear being. Breathe this spirit of purity into their souls, they will begin to live. Pour this balm of life into the world, it cannot die. Though it has been steeped in sin for ages, religion can purify and save it.

The same fact is evident from its nature. As we have seen, its nature is such when once it is received, it will not only purify the heart, but conform the whole being to the truth. It places men on the true track of life. He begins to live for some high and noble purpose. Every passion and power of his soul are properly cultivated. Each finds his appropriate place and work. Make a whole community or

a nation thus, and you have aroused feelings and imparted strength that will create an energy that cannot be resisted. You have waked up the sleepy, dormant soul. You have set in motion that which will result in the invention of a thousand new improvements. Men will begin to till the land, extend their commerce, build roads and harbors, and make books. Their labor will astonish themselves and be regarded wonders by the old patriarchs of a former generation. It is enough, then, to say that religion makes men think, to prove it to be the world's conservative principle. If men think, they must have something to think about. And here, under the influence of this principle of life, men are growing up into manhood, which results in an increase of their wants. These wants clamor for their gratification. To meet them, some system of education must be devised, machinery built, and the whole labor of life increased. To accomplish all this, men must think. Thus religion creates a kind of perpetual motion in society, which has the same tendency to preserve it from corrupting as the storm and the tide do the ocean. Without religion you can no more awaken the mind to think, than you can make the body reflect without life. The poor Indian will gaze with blank astonishment upon your illustration of some interesting fact in science, and feel no more interest in a beautiful painting than a horse. You may stand upon the banks of the noble stream on which he rides in his rude boat, or follow him through the dense forests where he takes his game, and call

after him to adopt some modern improvement in the way of life, for which you are the agent, or subscribe for stock in some company which you are able to prove will yield a good interest, until your voice fails you, but he will not heed you. Until he begins to think, he will follow the calling of his fathers ; and he will never begin to think until he begins to live and grow under the influence of religion.

There is another interesting fact in reference to religion, that illustrates its conservative influence. It has the power to instill itself into every thing with which it comes in contact. This is owing to its positive nature. Every thing that is contrary to its nature is of a negative character. Being positive, it has the authority to command ; and the cringing, blushing, shrinking appearance of error in her presence, is evidence of a conviction that it exists without right. It does not, however, lay hold upon its foe with the sword and strength of the warrior, but by infusing its spirit into the very blood of its victim, it paralyzes its strength and leaves its carcass to decay. It is like a high fountain, overflowing its embankments, and flowing out in every direction, fills the region to its own level. Like salt, it has power to penetrate the very heart when scattered upon the surface. Believed, it will infuse itself through the whole being, and exhibit itself in a more tasteful and becoming external demeanor, as well as in its development of the moral man. It affects not only the heart into which it is received, but the mind in all its thoughts and investi-

gations. It makes men better Christians not only, but its influence is felt in the family and social circle, in the civil institutions of the country, and in every department of life. When religion becomes the ruling thought of any people, they are sure to advance rapidly in every good work. So strong is its infusing and instilling power when once it is introduced among any people, it is almost impossible to eradicate it. It may remain unseen and unacknowledged, still it will work its way silently into the very heart of every system of life. It is as deathless as God himself. No flame can extinguish it, no rock or dungeon stifle its voice. It will live any where, and without complaining, work itself amid the mass, during the fiercest war for its extermination. Like the sun, beyond the flight of arrows, it shines on regardless of the sneers and threats of men. How soon the world would die and sink into one putrid mass of selfishness were it not for the influence of a pure religion! Thanks be unto God that it cannot die nor be driven from the world, but that it will, in time, leaven the whole mass!

We also remark in reference to religion, it being the life and conservative principle of the world, it must be the secret not only of all moral, but of all physical, mental, social, and civil progress. Is there any other power adequate to advance the world in civilization but religion? Rather, is there any other power that can be made available? Most certainly we cannot rely on education, for where there is no religion the people cannot be made to feel the need of mental

culture ; nor of civil government, for that is ever vested in the hands of a single family, whose whole policy is to maintain their power, where the nation is unenlightened ; nor, could we hope to remodel society so as to secure this object, for the simple reason that no one can be made to feel the need of it. Something must be imparted that shall reach the heart of society, effect its purification, and give it health and life. The gems of thought, of invention and strength, must be warmed into life, protected, nourished and cultivated. Thus the inner man must be grown precisely as we grow grain in the field, or flowers in our garden. Amid the most unenlightened people on the globe, may be found the germ of all that makes England and America great. It will there remain folded up, like the oak in the little acorn, for ages, as it has for ages past, unless something shall be introduced to push it out into full maturity. It must be something that possesses a positive existence. Whatever depends on another cause to give it activity and energy, cannot be of any service in restoring life to the dead. A dead man cannot raise the dead, nor can the moon, with her borrowed light, warm vegetation into life. You can almost make a corpse speak by a powerful galvanic battery, but it needs the spirit of life, a positive existence, to preserve the body from decay, and give it strength and vigor. So too, if this moral world is to be purified and thoroughly reformed, it must be done by the introduction of some living, active principle, that will live amid the death and chaos of the human heart.

It must also be of universal application. It must be able to destroy every species of vice, give the human heart health and strength, and restore the world in every particular to its primitive state of moral beauty and loveliness. It must be able to serve the poor as well as the rich, the beggar as well as the prince.

This living principle of universal application is religion. We know of no better way to establish this position than by a reference to its history. It matters nothing where we begin the examination, or what period we embrace, the history of true religion will be found to be the same. It has ever had to contend with the same opposition, it has ever employed the same weapons of warfare, and its ultimate success has been the same. It is so interlocked with every other truth, that to trace its history would be to give that of every science and of all learning. However barbarous and benighted the people may be, it will not shrink from the task of enlightening them. It has the power for every emergency, and its benevolent spirit never faints. The Egyptians are highly extolled for their great knowledge of the arts and sciences. There the eternal pyramids stand proof of their wonderful skill, heroic purposes, and true greatness. Into her everlasting rocks are chiseled the names and exploits of her kings, as well as the record of her intelligence, her refinement, and her virtues. What was the cause of this great development of the inner man among this people, while we have no evidence that the same

was true among other nations? We have only to read her early history with attention to learn that a knowledge of the true God was incorporated into all her laws and systems of society. It was settled by Mizeram, son of Ham, who loved God and kept his commandments. It is evident that here, after the flood, to the revelation of God among the Hebrews, all the knowledge of the true God that existed in this world was to be found. It was not full and perfect, still it had the power to awaken thought and keep the otherwise restless mind in motion. It was not sufficient to preserve the nation from corruption. It was overcome, and after many generations all traces of its existence was lost. Still it was not lost to the world. By a mysterious providence, it was transferred to another people, among whom we are able to trace still greater results. Under the influence of this truth derived from Egypt, the Greeks became a religious, and then a literary people. The love of the beautiful and sublime was their chief passion. Every thing partook of this character. We have not time to enter into a critical investigation of the history of the Greeks, but it can be shown that what little knowledge of religion they possessed was all the true life among them. It may be asked, if religion is the life of any people, why, when it is introduced among any people, it does not affect them precisely in the same way? That is, why did it make the Egyptians a scientific and the Greeks a literary people? This is owing much to the peculiar elements of society, the previous state of

the people, and other causes, all of which we must pass over without further notice.

Among the Romans, the Greek principles of civilization were incorporated, the same as they had been imparted to the Greeks by the Egyptians. The peculiar thought aroused among that people took a different direction from any that had been by any other in past time. That is, the stream of life was turned toward another point, as a small stream of water may be by a chip or a piece of moss.

Now, it may be asked, why were not other nations enlightened and civilized, as well as the three just referred to? Other nations existed, but they were ignorant and barbarous. Can you account for the difference, but on the supposition that it was religion that made them to differ? In Egypt, Greece, and Rome, we are able to find sufficient knowledge of true religion to produce all the wonderful effects we find among them; but we search in vain for the least particle of this knowledge among any other people. A whole lecture, or rather a half dozen, devoted to the examination of this subject, would, no doubt, be interesting and profitable; but at the present time, we must leave it as it is, merely glanced at. Still, we trust enough has been said to convince any one that religion is the secret of all true progress.

During the existence of the Roman empire, Christ came, and during his life, and in his death and resurrection, revealed the entire system of truth, small portions of which had wrought such wonderful effects

in the world. We have not time to trace the history of religion then fully revealed and incorporated into a system, but can only say, after subduing the heart of the proud and revengeful persecutor, and winning rich trophies in Cæsar's household, it was soon very generally diffused among the people, until it became the ruling thought of the world. It became incorporated with much error in its struggles to correct the habits and customs, views and doctrines of the people; but the truth itself was kept pure. That is incorruptible and unchangeable. If we will watch narrowly its history, we shall find it bursting out in this direction and then in that, giving life and vigor to every thing within its reach, like a living spring in a desert. It was religion that broke up the clan-ship of the world, by waking up the dormant energies and feelings of the soul, thereby creating a desire for an enlarged union that was satisfied in the Crusades. It was the pure, expanding spirit of Christianity that broke the fetters of the free minds in the dark ages. It filled the heart of Huss, and Jerome of Prague, causing them to cry out for a reform in the Church. It gave the world a Descartes and a Bacon, by creating a desire for a knowledge of the regions they explored. It aroused the creative energies of the mind, and printing was invented and paper made from linen. And, are we not indebted to the light of a pure religion for the discovery of the compass needle and of America? What heathen mind, steeped in ignorance and crime, has ever felt an inclination to

make improvement or discovery? What man, with all his native dignity, and noble, natural endowments, has ever stepped beyond the limit of his tribe, to make improvements upon his bow and arrow, or in his usual mode of living? You search the history of the world in vain for facts of this character. The world that lay within the vision of the ancients was all they cared to occupy. It afforded full room for the exercise of all their powers. Thus they lived, and died, and were forgotten. But religion came and breathed her pure breath into the hearts of men, and they began to swell with noble thoughts and purposes, until the world that had hitherto satisfied them, became too small. They began to feel a desire for what they did not possess. They had been awaked from a sleep of ages. Great thoughts were struggling in their hearts for articulation. They were restless. They felt impelled to do some great thing, but the pyramids had been built, and the Attic marble had been made to glow almost with life. They sought a work that was worthy of the age. The thought of the age must have birth. In their soul-travel, they heard the murmur of the stream as it rushed from its mountain spring, and the roar of the sea as it dashed on some distant shore. In this direction was hope, and Columbus arose, a noble man, of a noble race, launched his bark upon the deep, and followed the pathway to a new world, marked out by his inner eye, which was blind till opened by the unerring hand of truth and love. Those noble powers, that in-

domitable perseverance, that heroic spirit, that were exhibited in every action of this great enterprise, and are worth to the world, as an encouraging example of what man can do, more than all her gold, would have been to the world, as though they were not, had it not been for the influence of religion.

Who has yet to learn that it was vital religion in the heart of Luther, first experienced in a convent at Erfurth, that caused him to break away from the Romish Church, and by his reformatory labors, put in train a class of means, whose blessings have scarcely begun to be realized in modern society? He unclenched the iron grasp of Popery on the free mind, unbound its fetters, and tore off its swaddling clothes in which it had been bound for ages, and sent it out to live and labor by itself for immortality. Yea, more, he unbent its wing and bid it soar through its own dear world of freedom. Mark the difference between those countries in which the principles of the Reformation were adopted, and those that rejected the teachings of this modern Apostle—the difference in general intelligence, in virtue, in all that makes a nation great and powerful, and tell me how can you account for it, but by reference to religion? It is religion alone that has made this nation to differ—made it first and foremost among the nations of the world. Banish religion from America, and in a few generations you would find altars built in the high places on which sacrifice would be offered to senseless gods,

and the name of intelligence, virtue, and enterprise, would be stricken from our vocabularies.

It might be interesting here, to contemplate the power of religion and the sublimity and grandeur of its movements, but we have not time. It has an omnipotent power. It seeks to penetrate the heart of every system. It lays its foundations deep and broad. It is slow in its labors, but when the time comes for a general movement in the external world, nothing can hinder it. It has greater strength than the earthquake. It has thrown down kingdoms that have stood the boast of men for ages. It heeds not the cries of men that are caused by the overthrow of their private schemes. For the listening you may hear the thunder incidental to its movement, all along through the history of time. Lighting up the moral world, nations have been jostled together, which has resulted in their armies being thrown against each other, in waves of fire and blood. But does the wind heed the roar of the sea and the groaning of a sinking vessel? No more does religion the cries of the world, caused by her efforts to purify and save.

We cannot omit to notice, in a word, the benevolence of religion, as exhibited in its great work of civilization. It has unlocked the prison in which the mind has been entombed for ages. It has begotten thought, and love, and noble purposes in hearts that would otherwise remain forever unknown. There is no slavery so base and cruel as that of the free mind. But, in these chains lies the world. Now and then, one is

able to open his eye, gaze on his manacled hands and fettered feet, struggle for a moment, groan, and fall back and die. Who can measure the depth of that last sad groan, as the thought of mental servitude, like a poisoned shaft, enters the soul? Who can weigh the agony of the death of those noble aspirations, heroic purposes and generous feelings, that sink, with this man's broken heart, into oblivion? It is heart-rending to see our fellow-men chained down and driven in the fields like beasts; but this is nothing compared with enslaving the mind and stifling its pure and free thoughts! Freeing the mental slave, is one great object of Christianity. She goes down amid the chained captives with her heart full of benevolence, frees them, and bids them go forth amid a world, to fill up their life with useful labor. Who can measure the benevolence of religion, in this one particular, or prize it, or extol it too much. It is to religion, or pure Christianity, that we must look for all the blessings of this life.

If true religion is the secret of general, it must be of individual progress in civilization. If the State cannot prosper without religion, an individual cannot. Born in a religious community and trained up under religious influence, our minds may grow the same as though we were true Christians; but were there none truly pious, this influence would not exist—hence the community would soon become lax and vicious, so that in a few generations not an indication of religion could be found in their midst. Are you not

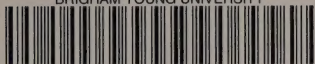
urged by these considerations to embrace religion? Will you live where you enjoy all the blessings of religious society, and do nothing to perpetuate these blessings? Is this just? Is it at all consistent with your sense of propriety and duty?

You are urged by other reasons to become Christians. Personal religion is essential to your happiness in a future world. You may possess an amiable, moral character—be kind to the poor and sympathize with the afflicted; yet, without an holy heart, you have no right to hope for eternal life.

In conclusion, therefore, let me entreat you, as individuals, to embrace religion. You owe it to yourselves, to the world, and to God himself, to become Christians. Soon your life will end. While you live you should live to do good; then, when you are called hence, you will be prepared to dwell with Christ in heaven.



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